

Post Master

THE  
UNION MISSIONARY HERALD.

Vol. I.

JANUARY, 1842.

No. 1.

CONTAINING  
THE PROCEEDINGS OF  
EVANGELICAL AMERICAN MISSIONS,  
**Not connected with Slavery;**  
AND A GENERAL VIEW OF  
OTHER LIKE BENEVOLENT OPERATIONS.

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### *Editor's and Publisher's Notice.*

The second number of the UNION MISSIONARY HERALD, will not be issued till January next; of course payment will not be considered as due till then. Meanwhile those who are friendly to its principles, are requested to use their influence in obtaining subscribers, and to transmit their names and payment, either to the Editor or Publisher, at Hartford. Extra copies of the first number have been printed, and will be left for sale at Anti-Slavery Depositories. Price, 12½ cents. To extend its usefulness as a tract, half a sheet has been added to what will be its ordinary quantity of matter.

## THE UNION MISSIONARY HERALD.

Vol. I.

JANUARY, 1842.

No. 1.

### *Prospectus.*

IN presenting to the public, the first number of a new Missionary Periodical, it is proper to state some of the grounds on which it solicits patronage.

HAD SLAVERY never brought its guilty traffic and bloody gains into the House of God, the Missions whose proceedings it is intended to chronicle, would either not have been established at all, or never have assumed their present form.\* Like other monstrous evils which have existed for ages, this Moloch of our times has come to place the professed Church of Christ in a false position. Aided by his brother Mammon, imperceptibly has he crowded it off from "the foundation of the Apostles and prophets." To replace it in this respect on "the chief corner stone," the instrumentality of a single arm and the labor of a day, will not suffice. A thorough reformation from evils of so great a magnitude as Popery, the African slave trade, intemperance, or American Slavery, requires new and special measures.

\*To guard against misapprehension, let it be observed that slavery as a system, is here spoken of and not every individual slaveholder. However aimable may be the character of some such misguided men, the natural and actual tendencies of the institution, cannot be too severely condemned.

One such important step has already been taken, towards purifying the church from the latter sin. This is to settle the principle, that a slaveholding professor of religion, is to be considered as "walking disorderly," and of course to be withdrawn from, if on suitable admonition, he show no sign of repentance. But if while the unrepenting slaveholder is excluded from the pulpits and from the communion of many of the churches, he is still invited to keep his seat in their benevolent associations, and is called on as one of the Christian brotherhood to contribute to their treasuries, it is obvious that his conscience will be quieted by these outward acts of common discipleship. On this account, therefore, and to cleanse their skirts entirely from participating in so enormous a sin, the patrons of the missions spoken of below, have thought it their duty in a formal manner, to protest against all such proslavery connections. A minority having thus protested against the wrong practice of their brethren, the directors of Missions conducted on the old ground, as unhappily most of the leading societies are still conducted, will naturally be at pains in their periodicals to keep out of view, both the principles and the proceedings of



those who dissent from them. Thus it comes to pass that their light is too much hid under a bushel. The Union Missionary Herald, is intended to serve as a candlestick, to assist them in giving light to all that are in the house.

Again, a Missionary Periodical is needed by them, not merely as an example to others, but also for their own benefit. Most of the denominations and societies, however, whose Missions are conducted on anti-slavery principles, are hindered by their limited members or income, or peculiar location, from sustaining a separate publication. And yet they might gladly and profitably patronize one in common with Christian brethren who agree with them in the important principle of withholding fellowship from slaveholders. In such a case, each individual Mission, might consider a portion of its pages, as set apart for the record of their own doings. Even where they now have, or may come hereafter to maintain, an independent organ of communication with their own members, it is to be hoped that for the benefit of others less favored, they will still afford a share of patronage to the Union Missionary Herald.

Another reason, why, as it appears to us, the Union Herald and several of the Missions whose operations it proposes to record, should be encouraged by American Christians, is what may be termed *the monopoly of the Missionary enterprise*. A profound and philosophical foreign wri-

ter on the institutions of our country, has spoken of "*the tyranny of the majority*," as the most alarming feature of American Society. Happily, or at least mercifully, while this power is so great, the diversities of sect, afford some check in matters pertaining to religious doctrine and worship. But in our benevolent enterprises, and especially that of Missions to the heathen, which for the most part is carried on by each denomination within itself, such check is almost entirely wanting. Until recently their sole direction has been confined to a single small executive body in each denomination. No matter how many hundreds of missionary candidates there might be, or how many thousands of dollars flowing into the Missionary treasury, it has been regarded as little short of sacrilege, for a solitary individual or a single dollar, to find a new channel of communication with the heathen world. In such a state of things, trifling and altogether inadequate causes, will too often prevent the more independent, yet perhaps worthier candidate, from finding employment as a Missionary. Obsequiousness and servility will be commended and favored in the selection of fields of labor, while manly Christian independence will be branded as obstinacy and self will. Even when an individual of this description chances to be commissioned, a slight diversity of views between the Missionary and the Directors, and an honest expression of the same on his part, will be sufficient to thrust him out of

the service of the church in the foreign field. Hence, instead of holding out encouragement to improve upon any existing modes of operation, a bounty is actually offered to follow on in the beaten path, whether it be right or wrong.

Who that is familiar with the history of the Church of Christ from the beginning, but must admit that great concentration of power is dangerous to her purity, and of course, to her best if not highest efficiency. Whatever views, therefore, some may entertain of the bearing of these Societies on the emancipation of the slave, should they not rejoice that the Missionary zeal and Missionary funds of each denomination, will now no longer of necessity be shut up to a single medium of shedding the light of the Gospel on the dark places of the earth?

To no portion of the Christian community, probably, is the Union Herald likely to prove more useful, than to that which in this city has lately organized, *the Union Missionary Society*. Nearly all the other societies which have embarked in the Missionary work on Anti-Slavery principles, have some denominational religious newspaper, through which to communicate with their members. The churches of colored people, on the contrary, which are the chief, though not exclusive supporters of this, are too much subdivided by denomination, to sustain periodicals of any other than an union character. To these our brethren, therefore, who are just entering on the work of sending the

Gospel uncontaminated with slavery, to oppressed and benighted lands, we confidently look for a generous support of our undertaking.

We trust also that the *Managers of other Missionary Societies*, and the *Pastors of Churches*, who approve of the sentiments advanced in our Prospectus, and are pleased with this specimen number, will both recommend it to the patronage of their people, and also select some Agent to superintend its circulation. To the Secretaries of these different Societies, we shall look for a regular supply of original matter for our pages. Indeed we have received encouragement to this effect from several quarters, where we have had opportunity to enter into consultation. We shall always be happy to insert notices of Missionary meetings, receipts, reports, &c., at the same time requesting for the benefit of the general reader, that as much brevity as possible, be studied in mere business details.

The Agents and Officers of *Anti-Slavery Societies*, and Editors of *Anti-Slavery papers*, will also, we are persuaded, heartily assist us, especially in the outset of our undertaking. We would respectfully suggest to them the propriety of permitting our subscription to be suspended in their several depots and offices, and of communicating to us the results, through their several papers. Perhaps we may be too sanguine, but we are firm in the belief, that many of them, if not ourselves, shall live to see the record



that, *Slavery is abolished in these United States*, and that every obstacle is removed to Missionary labors among the millions whom we are now holding in almost pagan darkness and degradation.

We respectfully solicit the *Correspondence* of Anti-Slavery Missionaries, and of others, who, with kindred spirit, are striving in any part of the world, to publish the Gospel of God, and to extend the kingdom of our Divine and Blessed Redeemer among men.

With the Publishers of Missionary and Anti-Slavery Periodicals, we shall at all times be happy to exchange.

In conclusion, notwithstanding all the silent odium or open opposition to which our enterprise may be subjected, from the weak, the prejudiced or the selfish, we hope that many a friend of Missions will aid it with his purse, his arguments and his prayers. We desire the good will and co-operation of all them that love our Lord Jesus Christ in sincerity, even though we may differ from them on minor points; and in our humble sphere, shall strive to render them the same. Withdrawn by the providence of God from personal labors in the foreign field, we shall feel the more reconciled to the trial, if in this way may be turned to some useful account, an intimate acquaintance of five and twenty years with the Missionary work, and a residence of half that time on Missionary ground.

May all the professed followers of the Lord Jesus, keep continually in

view His last affecting interview with His disciples, when having led them forth from Jerusalem as far as Bethany, He said, "*All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen.*" Matt. xxviii. 18—20.

N. B. In order to accommodate the patrons of the Union Missionary Society and as the most convenient way to settle the question what amount of patronage we may expect for the first year, this January number is issued in advance. Persons who receive it, and are friendly to its objects, will please in their own way aid its circulation. Letters may be directed indiscriminately to the Editor, or Mr. W. S. Williams, the General Agent. *Hartford, 1841-2.*

### Union Missionary Society.

#### PREPARATORY CONVENTION.

HARTFORD, Aug. 18, 1841.

In pursuance of a call, published originally in the *Colored American*, a meeting convened in the Talcott St. Congregational Church, and after listening to a sermon from Rev. James W. C. Pennington pastor of said Church, were by him called to order. Augustus W. Hanson, then read the call as follows.

THE undeniable truth, that we are placed here for some purpose, cannot have failed

again and again to present itself—not in dim shadows, but *distinctly*, to every reflecting mind. Nor can the equally obvious fact—that it is designed by our Creator that we should not be indifferent to the condition and necessities of our fellow creatures, but rather that we should use every possible means to promote their happiness—be concealed from such.

At a meeting held in the city of Hartford, Connecticut, on the 5th of May last, when the destitute condition of the immortal millions of Africa was considered—we, the undersigned, having been appointed a committee "to issue a Circular calling a meeting of the friends of Missions," do, therefore, in accordance with the duty assigned us, and feeling our hearts moved within us to attempt to regenerate Africa, invite all our brethren, who feel an interest in the subject of Missions, to meet with us in the city of Hartford, in the State of Connecticut, on *Wednesday*, the 18th day of *August* next, to take into consideration our responsibilities on this subject, and to devise measures whereby we may render some efficient aid to the great work of converting a world of fallen creatures to their God.

We pray that no considerations of mere temporal interest may deter any from coming to this Convention. Whatever political privilege we are contending for; whatever social enjoyment we seek; whatever occupation we may be engaged in; let all be laid aside for a few days, while we come to the rescue of the perishing souls of our fellow-men. Let the artist forsake his studies, and the merchant his counting room; let the student forego the fascinations of literature; let the mechanic quit his workshop, and the husbandman his rural domicile and healthful occupation. Let one and all come, for necessary as our several employments are, and desirable as the objects we seek may be, what are *these* when put in counterpoise to the salvation of the immortal soul of man? Lighter than the buoyant air! Less than nothing and vanity! To deny or to doubt that we can effect anything, is to deny and to doubt whether we are capable of fulfilling the end of our existence, and to question the sincerity of our devotedness to the religion we profess; since it is ordained by the counsel of God, that they who profess themselves the disciples of Jesus Christ; shall be the instruments *by which*, and the "*media*" *through which*, the whole world shall receive that Gospel which can make them wise unto eternal salvation.

And which of us may know, brethren, how large a portion of the designs of Providence, our inactivity in the Missionary cause may be the means of retarding—if not of subverting?

We invite you to meet in Convention on the subject of Missions to Africa—not without

thought, *not* without cause; but for the following, among many reasons. And,

1st. Because we are satisfied beyond all question, and we feel assured that you are also aware, that the exigencies of that Country are great—incalculable.

2nd. Because we are desirous that something should be done by *us* for the land which our fathers loved as the land of their nativity.

3rd. Because we believe the present time to be favorable for the commencement of such operations.

4th. Because we have no Missionary Society; and we believe that the organization of such a Society is needed, and would effect much good.

5th. Because our duty requires obedience to the command of Him who died to redeem us, that we should "go into all the world, and preach the Gospel to every creature."

And finally, we invite you to meet in Convention on this subject, because we are desirous—God helping us, to *discharge* our duty in this matter; and in so doing, to wash the blood of the nations sitting in darkness, from our skirts.

Could we, brethren, divest ourselves of that worldliness which enters into all our plans and enterprises, we might form some just estimate of our individual responsibilities!

With the fervent petition that Almighty God, our Heavenly Father, may enlighten your minds, and warm your hearts, and grant you grace, so to understand your duty that you may come up to this first Missionary Convention of our people, and thence so act, that at the last great day—that day in which both the heathen, in whose behalf we are now besought, and we, who are invited to action in their behalf, shall meet before the Great Judge—you shall not appear before Him condemned.

We subscribe ourselves, brethren,

Affectionately, Your serv'ts in Christ.

JAMES W. C. PENNINGTON, }  
AUGUSTUS W. HANSON, } *Committee.*  
SAMUEL SERRINGTON, }

On motion of A. W. Hanson, Rev. Clarke W. Gardner, of Philadelphia, was appointed President *pro tem*.

A. W. Hanson and Rev. Amos Gerry Beman, were appointed Secretaries *pro tem*. to enroll the names of Delegates.

Thirty-six names were enrolled from various places, and on subsequent occasions, the number was increased to forty-three, and returned as follows.

NEW HAMPSHIRE.

Rev. John W. Lewis, Concord.



## MASSACHUSETTS.

William Green, Springfield.  
James L. Smith, do.  
Calvin F. Swan, Northfield.

## RHODE ISLAND.

Rev. Jeremiah Asher, Providence.  
Dea. Josiah Cady, do.  
Rev. J. P. Campbell, do.  
Rev. Lewis Smith, do.

## CONNECTICUT.

Dea. A. Beckwith, Middletown.  
Rev. A. G. Beman, New Haven.  
Rev. Josiah Brewer, Wethersfield.  
Ichabod Coddington, Hartford.  
Samuel S. Cowles, do.  
Isaac Cross, do.  
Dea. Henry Foster, do.  
Samuel R. Freeman, do.  
George Garrison, Middletown.  
Augustus W. Hanson, Hartford.  
Henry Hoxey, Wethersfield.  
Jeremiah Jacobs, Hartford.  
Henry Johnson, Farmington.  
Cornwallis Lee, Hartford.  
Greensbury Olney, do.  
Timothy Oliver, do.  
James Patterson, do.  
Luman Pellam, do.  
Rev. James W. C. Pennington, Hartford.  
Alfred Plato, do.  
J. Powers, do.  
Rev. Peter Ross, Middletown.  
George L. Seymour, Hartford.  
Rev. G. Spywood, do.  
George Stillman, Jun. Wethersfield.  
Prince Swan, Hartford.

## NEW YORK.

William M. Lively, M. D., New York City.  
Henry Nott, do.

## PENNSYLVANIA.

Rev. Charles W. Gardner, Philadelphia.  
Stephen H. Gloucester, do.

## MENDIANS.

Joseph Cinque,  
Kinna,  
Foulah,  
Bartou,  
Kali,

The Chair appointed S. H. Gloucester, A. G. Beman, and H. Foster, a Committee to nominate officers for the Convention, who reported as follows:

*For President.*

CHARLES W. GARDNER, Philadelphia.

*For Vice Presidents.*

Rev. JAMES W. C. PENNINGTON, Hartford—Rev. JOHN W. LEWIS, Concord, N. H.

*For Secretaries.*

AUGUSTUS WILLIAM HANSON, Hartford—Rev. AMOS G. BEMAN, New Haven.

The report was accepted, and the gentlemen were unanimously chosen.

The Chair appointed a Business Committee of five, consisting of Messrs. Pennington, Coddington, Hanson, Gloucester, and Campbell, which was subsequently increased by the addition of the names of Messrs. Brewer and Asher.

On motion of Amos G. Beman, the house adjourned to Thursday morning at 9 o'clock.

*Thursday Morning, Aug., 19th.*

The Convention was called to order by the President, at 9 o'clock, A. M.; after which he opened the meeting with an appropriate petition to the Throne of Grace.

The minutes of the last meeting were read, and on motion of Mr. Beckwith were accepted.

The roll was now presented and the names of several individuals added among whom were the Mendians, Joseph Cinque, Kinna, Foulah, Bartou, Kali, who by their presence added much to the interest of the occasion. The Convention looked on their case, as a wonderful interposition of Divine Providence to open a way of entrance into the very heart of Africa.

Rev. J. W. C. Pennington from the Business Committee, reported the three first resolutions and several letters from distinguished friends, who were unable to be present.

On motion of Stephen H. Gloucester, seconded by I. Coddington, the letters were read, and laid on the table for future publication.

The first resolution from the Business Committee, on motion of Rev. Josiah Brewer, accompanied by appropriate remarks,—seconded by Rev. J. W. C. Pennington was unanimously adopted, as follows:

*Resolved*, That in the opinion of this Convention, it is the *privilege*, as well as the duty of all Christians to aid, by their talents, their money, and their prayers, in carrying the Gospel to benighted lands.

On motion of Mr. Ichabod Coddington, the second resolution was cordially adopted, having received the approving remarks of almost every member present. During the discussion of this resolution, many interesting allusions were made to the Mendians, and the Convention could not but hope that the time was not far distant when Ethiopia should, in the plenitude of her thankfulness, "stretch forth her hands unto God." Previous to taking the vote on this resolution, that portion of the 28th chapter of Matthew contained in the 16—20 verses inclusive, was read by Rev. Josiah Brewer, and the audience engaged for a few moments in silent prayer; preparatory to taking so important a vote. The resolution was then adopted without a dissenting voice.

*Resolved*, That we approbate the formation of a Missionary Society, a prominent object of which shall be to enlist the sympathies of colored Christians of all evangelical denominations; and which at the same time admits and solicits the co-operations of other Christians.

The third resolution was presented, as follows.

*Resolved*, That it is the conviction of this Convention, that, under present circumstances, Africa presents to us a wider field of usefulness, and has greater claims upon our sympathy and benevolence than any other quarter of the globe; nevertheless

we feel bound to do whatsoever in us lies for other sections of the earth, to the extent of our means and ability.

An amendment was moved by S. H. Gloucester, seconded by Rev. James W. C. Pennington which elicited remarks from Messrs. Gloucester, Campbell, Coddington, Beckwith, Lively and Pennington, and was finally put over to the afternoon session.

On motion of Rev. J. W. C. Pennington, Messrs. Lewis and Cross, were appointed a Committee to report Rules for the regulation of the Convention.

The Convention adjourned to meet at 3 o'clock, P. M.

*Thursday Afternoon, Aug. 19th.*

President called the Convention to order. Prayer by Rev. John Lewis.

The Committee on Rules, reported the following,

## RULES OF THE CONVENTION.

The Committee appointed to prepare rules for the government of this Convention, respectfully submit the following.

1. The sessions of this Convention shall commence at 9 o'clock, A. M., and adjourn at half past 12 o'clock, M., and recommence at half past 3 o'clock, P. M., to adjourn at half past 5 o'clock, P. M. Each session to be opened with prayer, and closed with the same, or a benediction.

2. No member shall speak more than twice on any one subject, and then not longer than ten minutes, unless by the special permission of the Chair.

3. All business to be submitted to the consideration of this Convention, shall be presented through the Business Committee.

4. The Convention shall be governed by the usual parliamentary rules: unless otherwise ordered by a majority of the members present.

*Voted*, To accept the report of the Committee.



[January,

On motion of A. Beckwith,  
*Voted*, That the report be adopted.  
 Rev. J. W. C. Pennington, from the Business Committee, reported the fourth resolution, and the three first articles of the Constitution.

On motion of Rev. J. Brewer,  
*Voted*, To lay the third resolution on the table.

On motion of Rev. J. Brewer, the Committee unanimously,

*Resolved*, That in the further business of this Convention, and in our future united missionary operations, it is exceedingly important that the utmost kindness of feeling and liberality of sentiment, be cherished and expressed by Christian brethren towards each other.

The discussion of the resolution upon the table was resumed, when,

On motion of S. H. Gloucester, it was amended, and adopted as follows:

*Resolved*, That it is the conviction of this Convention, that, under present circumstances, Africa presents to us a wider field of usefulness, and has greater claims upon our sympathy and benevolence, than any other quarter of the globe.

The three first articles of the Constitution were taken up and severally adopted.

The business, before the Convention being exhausted, a recess was taken till 8 o'clock, this evening.

*Thursday Evening, Aug., 19th.*

The audience listened to a solemn and impressive discourse, on the duties of Christians; after which the Convention was called to order, by the first Vice President, Rev. J. W. C. Pennington.

The following resolution was presented,

*Resolved*, That since the subjugation of the kingdoms of this world to the dominion of their rightful Sovereign, our Lord and Saviour Jesus Christ, depends under God, upon the

exertions of individual Christians (the Church, whose work it is, being made up of individuals,) we regard indifference, on the part of any Christian, to the cause of Missions, as treachery to God.

After remarks had been made by Rev. C. W. Gardner, Rev. J. W. Lewis, Rev. J. Asher and A. W. Hanson the resolution was recommitted to the Business Committee.

Owing to the lateness of the hour, the Convention adjourned to meet at 9 o'clock, A. M., Aug. 20th.

*Friday Morning, Aug., 20th.*

The Convention was called to order at 9 o'clock, A. M., by the President. Prayer by Rev. A. G. Beman.

On motion of A. Beckwith,  
*Resolved*, That since the subjugation of the kingdoms of this world to the dominion of their rightful Sovereign, our Lord and Saviour Jesus Christ, depends, under God, upon the exertions of individual Christians, (the Church, whose work it is, being made up of individuals,) we deem it of the utmost importance that we use our influence to secure the co-operation of all our brethren.

*Resolved*, That the Missionary enterprise in Africa, claims the especial regard of all those who have pledged themselves to the extirpation of Slavery throughout the world; and that we call upon all such to assist us in our efforts in that land.

Rev. J. W. C. Pennington, from the Committee, reported the 4th article of the Constitution.

*Voted*, To accept the report.

On motion of Rev. J. Brewer, the fourth article was taken up by sections, and having been slightly amended and amply discussed, was adopted.

Adjourned, according to the Rules of the Convention, to meet at 3 o'clock, P. M.

1842.]

*Friday Afternoon, Aug. 20th.*

In the absence of the President and Vice Presidents, A. Beckwith, was chosen President *pro tem.* when the Convention came to order. Prayer by Lucian Burleigh.

The Business Committee reported the remaining articles of the Constitution, which were taken up individually, and adopted. The final vote on the whole was not taken till evening.

On motion of A. G. Beman,  
*Voted*, That the Business Committee, have power to nominate officers for the Society. Much time having been spent in the discussion of the articles of the Constitution, and the hour of adjournment having arrived, the Convention adjourned till 8 o'clock, this evening.

*Friday Evening, Aug. 20th.*

The Convention was called to order by the President. Prayer by A. W. Hanson.

On motion of A. Beckwith,  
*Voted*, To adopt the Constitution as a whole.

#### CONSTITUTION.

ART. I. This Association shall be called the Union Missionary Society.

ART. II. The object of this Society shall be to evangelize those portions of the globe, which are most destitute of the Gospel.

ART. III. Any member of an evangelical Church, who is not a slaveholder, may become a member of this Society, by subscribing the Constitution and paying annually not less than one dollar. And any such person paying ten dollars or upwards at one time, shall become a member for life.

ART. IV. Sec. 1. The officers of this Society shall consist of a President, eight Vice Presidents, a Recording Secretary, two Auditors, and a Board of forty-five Managers, to be

chosen, (one third only of the latter) annually by ballot, and in equal proportions from among the different denominations which may become members of the Society; also an Executive Committee of seventeen, a Corresponding Secretary and Treasurer, the two latter of whom shall be *ex officio* members of the Executive Committee, and all of them to be appointed annually by the Board of Managers.

Sec. 2. It shall be the duty of the President to preside in all meetings of the Society, and in his absence, one of the Vice Presidents. They shall also be *ex officio* members of the Board of Managers.

Sec. 3. It shall be the duty of the Recording Secretary to keep a record of all the transactions of the Society, and he shall be *ex officio* a member of the Board of Managers.

Sec. 4. It shall be the duty of the Auditors to make an annual examination of the Treasurer's accounts, and of the state of the Society's property, and make report of the same to the Society.

Sec. 5. It shall be the duty of the Board of Managers to meet immediately before the annual meeting, to examine the reports of the Executive officers, and immediately after, to appoint such officers; also on special occasions, at the call of the Executive Committee, or at the written request of one fifth of its members; one fourth of their number to constitute a quorum.

Sec. 6. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, dismissing, (for just and sufficient reasons,) and directing of Missionaries and Agents; the selecting of Missionary fields, and, in general, the transaction of all such business as usually appertains to the Executive Committees of Missionary and other benevo-



lent Societies. Their doings to be subject always, however, to the annual or more frequent revision of the Board of Managers, who shall always be required to entertain the complaints of any aggrieved Agent or Missionary, and whose decision in all cases shall be final. One fourth of their number shall constitute a quorum for doing business, and at least one half shall reside in the city of Hartford or its vicinity.

Sec. 7. The Corresponding Secretary shall conduct the correspondence, and edit the publications of the Society, under the direction and supervision of the Executive Committee.

Sec. 8. The Treasurer shall receive all monies and dispose of them agreeably to the order of the Executive Committee, and make an annual report of the state of the funds of the Society.

Sec. 9. All vacancies occurring among the officers, shall be filled at the next subsequent meeting of the appointing power, and any officer may be dismissed by the same, at any time, for just and sufficient reasons.

Sec. 10. The Salaries, if any, of the Secretary and Treasurer, and the proper securities of the latter, shall be determined by the Board of Managers; also the allowance, if any, for the traveling expenses of its members, and of members of the Executive Committee.

ART. v. Sec. 1. The *Missionaries* sent out under the patronage of this Society, must be recommended to the Executive Committee by those of its members, (if there are such,) of the same denomination, and shall be ecclesiastically responsible to the Churches and judicatories of the denominations to which they respectively belong. The Executive Committee shall sacredly appropriate the funds of the Society according to the

conditions of their donors; and in the location of its Missionaries shall studiously endeavor to avoid all foreseen causes of division, by not needlessly intermingling those of different denominations, or entering into fields previously occupied by other evangelical Missionaries.

Sec. 2. The salaries of Agents; mode of supporting Missionaries; provision, if any, for their surviving widows and children, shall be fixed by the Executive Committee, under the supervision of the Board of Managers.

ART. VI. This Society, in collecting its funds, selecting its fields of labor, appointing its officers, missionaries and agents, will endeavor particularly to discountenance slavery; and especially by refusing to receive the known fruits of unrequited labor.

ART. VII. This Society shall meet annually on the third Wednesday of September, at such place as shall be recommended by the Board of Managers at the previous meeting.

ART. VIII. *Auxiliary Societies*, male or female, general or local, may be formed on the principles laid down in the third article of this Constitution.

ART. IX. The Board of Managers shall, if they see fit, apply to the Legislature of the State of Connecticut, (or any other state,) for an *Act of Incorporation* for the Society. They shall also have power to establish in this Country, and conduct a *Seminary* for the training of Missionaries, to be sustained by funds contributed expressly for this object.

ART. X. No amendment shall be made to this Constitution, without the concurrence of four-fifths of the members present, at an annual meeting; nor without the proposed amendment having been submitted to the Society at the annual meeting next preceding.

The Business Committee reported the nomination of officers for the Society.

On motion of L. Burleigh,

*Voted*, To accept the report.

Some amendments having been made by the Convention, the report was adopted as follows.

*President*—Rev. JAMES W. C. PENNINGTON, of Hartford.

*Vice Presidents*—Rev. William Douglass, Philadelphia; Rev. Charles W. Gardner, Philadelphia; Rev. Jeremiah Asher, Providence; Rev. John W. Lewis, Concord, N. H.; Rev. Christopher Rush, New York; Rev. Morris Brown, Philadelphia; Rev. Amos N. Freeman, Portland, Maine; Mr. Stephen H. Gloucester, Philadelphia.

*Corresponding Secretary*—Rev. Amos Gerry Beman, New Haven.

*Recording Secretary*—Mr. Isaac Cross, Hartford.

*Auditors*—Mr. Lewis Tappan, N. York, Rev. George Hagarth, Brooklyn, N. Y.

*Board of Managers*—Mr. Ichabod Codding, Hartford; Dea. H. Foster, Hartford; Rev. James N. Gloucester, Norwich, Ct.; Dea. Luke Lathrop, New Haven; Dea. Samuel Newton, Durham, Ct.; Rev. Enoch Mack, Dover, N. H.; Rev. Elias Hutchings, New Market, N. H.; Mr. Thomas Burnet, Enfield, Me.; Mr. Peter Nocate, Providence; Rev. David Harri-man, South Ware, N. H.; Rev. Daniel Scott, New York; Rev. Sansom White, New York; Rev. Thomas Cole, Boston, Mass.; Mr. A. Beckwith, Middletown, Ct.; Rev. Charles W. Dennison, Norwich, Ct.; Rev. Peter Ross, Middletown, Ct.; Rev. Jacob D. Richardson, New York; Rev. J. C. Beman, Boston; Rev. J. P. Thompson, Sagharbor, N. Y.; Rev. Wm. Serrington, Nantucket, Mass.; Rev. N. W. C. Cannon, Boston; Rev. Stephen Smith, Philadelphia; Rev.

Edmund Crosby, New York; Rev. J. P. Campbell, Providence; Mr. J. G. Biass, Philadelphia; Rev. W. Mansfield Lively, M. D., New York; Mr. John Studdard, Wilmington, Delaware; Mr. Thomas Butler, Philadelphia; Mr. Jacob White, Philadelphia; Mr. Jesse Turner, Philadelphia; Mr. Frederick A. Hinton, Philadelphia; Mr. John Peterson, New York; Mr. Alexander Crummell, Providence; Mr. Jay, Jr., New York; Mr. John Ray, Providence; Rev. Theodore S. Wright, New York; Mr. Samuel Nichols, Philadelphia; Mr. James Prosser, Philadelphia; Rev. Henry Highland Garnet, Troy, N. Y.; Rev. Landis, Allentown, Pa.; Rev. Lewis Woodson, Pittsburg, Pa.; Rev. Nathaniel Colver, Boston, Mass.; Rev. William Goodell, Whitesboro', N. Y.; Rev. Beriah Green, Whitesboro', N. Y.; Mr. Gerrit Smith, Peterboro', N. Y.

After much discussion, in which Messrs. Brewer, Codding, Hanson, Campbell, Lively, Foster, Pennington and others took part, the following resolution on motion of A. Beckwith, was adopted.

*Resolved*, That this Convention deem it proper to say emphatically, that, in the formation of a Missionary Society with the view to evangelize Africa, our plan has no connection whatever, with the scheme of Colonization: [because,]

That while professing to enlighten and evangelize that benighted continent, it sends thither many who are not, in the judgment of charity, themselves enlightened and pious:

That it seeks the welfare of the senders, or the sent, (and of both, as we think, in a mistaken way,) rather than the good of those to whom they are sent:

That it associates, in the minds of the unevangelized, the propagation of the



gospel with the exercise of political authority and military force:

Nevertheless, since some of the supporters of that scheme professedly desire the welfare of Africa, we do cordially invite *such* to relinquish their project, and to unite with us in our exclusively Missionary operations.

On motion of Rev. Josiah Brewer,

*Resolved*, That an abstract of the proceedings of this Convention, be furnished for publication, to those papers known to be friendly to its objects.

*Resolved*, That we deem it the duty of all Christians, and we hold ourselves bound, to acquaint ourselves with the diffusion of Christianity among the heathen; and that, while we engage in this work relying solely upon God, we deem it of the most imperative obligation that we unite frequently in prayer for the divine blessing upon missionaries; and we solicit all the clergymen throughout the free States—and especially our *own*, to preach to their respective congregations upon the claims of the heathen as frequently, as, in their judgment, shall be expedient.

On motion of Rev. A. G. Beman,

*Resolved*, That Lucian Burleigh, Rev. J. W. C. Pennington, and A. W. Hanson, be a committee to revise and publish, under the direction of the Executive Committee, the proceedings of the Convention, in such form as may be thought proper.

On motion of Rev. J. Brewer, the following resolves were passed.

*Resolved*, That the thanks of this Convention be presented to Rev. James W. C. Pennington, for the sermon preached by him before the body, and that a copy be requested to be placed in the archives of the U. M. S.; and to be published at the discretion of the Executive Committee.

*Resolved*, That the thanks of this Convention be presented to the Presi-

dent and Vice Presidents, for the able and impartial manner in which they have presided; and to the Secretaries for their diligent and unremitting services.

*Resolved*, That the thanks of this Convention be presented to the Society of the Talcott St. Congregational Church for the use of their house; and to the choir for their presence and performances, during the sessions of the Convention; and also, to those brethren and friends, who have so hospitably entertained the members from abroad.

*Resolved*, That after unitedly thanking Almighty God for the uninterrupted and delightful harmony which have characterized our deliberations; and commending anew to the blessing of the Great Head of the Church our recently-formed Union Missionary Society; this Convention adjourn "*sine die*."

The meetings of the Convention were well attended. Its harmonious and delightful proceedings; its bright hopes and cheering anticipations, will long be cherished in grateful remembrance by its members.

The business being completed; after singing a hymn, and uniting with the President in a fervent prayer, the Convention, in accordance with a previous vote, adjourned "*sine die*."

CHARLES W. GARDNER, *President*.

John W. Lewis, } *Vice Pres.*  
J. W. C. Pennington, }  
A. G. Beman, } *Secretaries.*  
A. W. Hanson, }

#### EXECUTIVE COMMITTEE.

At a meeting of the Board of Managers of the U. M. S., held in the Lecture room of the Talcott St. Church, Aug. 21st, 1841, Rev. J. W. C. Pennington in the Chair, the following gentlemen were elected an Executive Committee.

Rev. Josiah Brewer, Wethersfield,

Ct.; Augustus W. Hanson, Hartford; Dea. Henry Foster, Hartford; Ichabod Coddington, New Britain, Ct.; A. C. Luca, New Haven; Calvin F. Swan, Northfield, Mass.; Rev. Samuel Osgood, Springfield, Mass.; Rev. Erasmus Scranton, Burlington, Ct.; Rev. Andrew Harris, Philadelphia, Pa.; Rev. William Miller, Philadelphia, Pa.; Rev. Stephen Smith, Philadelphia, Pa.; Robert B. Forten, Philadelphia, Pa.; Rev. Simeon S. Jocelyn, New Haven, Ct.; Rev. Elon Galusha, Perry, Genesee County, N. Y.; Rev. — Ramsey, Philadelphia, Pa.; Rev. Daniel A. Payne, Philadelphia, Pa.; Rev. John Peck, Pittsburg, Pa.

#### MEMBERS "EX OFFICIO."

Rev. Amos Gerry Beman, *Cor. Sec.*  
Rev. Theodore Sedgwick Wright, *Treasurer.*

#### CORRESPONDENCE.

The following documents are extracted from letters received by the Convention, and referred for publication.

*Extracts from the letter of W. M. Lively, M. D., of New York.*

I am much rejoiced to hear that there is in contemplation an object so desirable as that in which you are engaged. I sincerely hope that you will have a large attendance from every possible quarter; especially of men of the wisest and best heads, proper temper, good hearts, and magnanimous souls;—men who are endeavoring to seek the eternal happiness of dying souls and not the applause of mortals.

My ardent prayer to Almighty God is, that the Convention will enter into the noble work with all the heart, mind, and might. Something ought to be done,—something *must* be done to ameliorate the condition of bleeding, and much neglected Africa, by the united efforts of her own scattered, injured, and forlorn descendants. It is surely a debt that we owe her, and should hasten to pay.

(Signed)

WILLIAM MANSFIELD LIVELY.

*Extract from Rev. Charles W. Dennison's letter to A. W. Hanson.*

It is known to you, I presume, that the members of our denomination in this Coun-

try, who are identified with the American Baptist Anti-Slavery Convention, are manifesting a growing aversion to engage in Missions, that are in part sustained at the expence of the dying heathen of our own shores.

We have organized an Executive Committee, (of which I have the pleasure to be the Recording Secretary,) and prepared ourselves to receive donations to the Missionary cause that shall be untainted with the blood of the slave. The Convention have appointed Simon G. Shipley, Esq., Hanover St., Boston, our Treasurer, for this purpose, and donations are beginning to flow into his hands.

In view of these facts, my object in writing is to secure your co-operation, and that of the brethren who may meet with you in Convention at Hartford, or engage with you in the prosecution of the great Missionary work.

It is thought by some of our Executive Committee, that we might take under our charge two or three of the Mendians, educate them at one of our Seminaries, (of which there are several that would receive them,) and send them to establish a Mission in the valley of the Niger. I wish you to make known this design of ours to the Convention, and to assure them that our Committee will co-operate in all judicious measures by all the lawful means in our power.

Praying the blessing of God to descend on the Convention, like the gentle dews that refresh the land which you design to benefit,

I remain your brother,

In a Precious Redeemer.

(Signed)

CHARLES W. DENNISON.

*Extract from the letter of Rev. Joshua Leavitt—to Rev. J. W. C. Pennington.*

After expressing regret at his inability to be present, Mr. Leavitt proceeds to say,—

"Will you have the goodness to make my apology to the brethren, and say to them that I hope they may be guided with wisdom from on High in all their movements, and will take the advice of the Eastern Sage—"Begin nothing of which thou hast not well considered the end,"—or rather, the counsel of a wiser than he, who warns us to *count the cost* of our undertakings before we get involved too far to retreat.

"With all my deep anxiety on the subject, I rejoice, on the whole, that the responsibility of deciding in the case is providentially devolved upon others than myself, and I have so much confidence in the integrity of my brethren, the sincerity of their prayers for divine guidance, and the faithfulness of the promises to those who thus seek wisdom at its only source, that I shall undoubtedly feel greatly relieved and satisfied in their decision—should



they come harmoniously to a result, be it what it may. May Grace and Wisdom be given you."

Your brother and Friend,  
(Signed)

JOSHUA LEAVITT.

PHILADELPHIA, PA., Aug. 14th, 1841.

Dear Brethren:—I received yours of July last, a few days after post date; and have delayed my answer until the present time, hoping that the providence of God would have enabled me to attend the Convention, but inasmuch as I cannot be with you in person, I have resolved to be present by letter and in spirit.

I hail your Convention as the harbinger of an era that will usher in a flood of heavenly light upon the benighted regions of Africa, when her outstretching plains and spicy vales, her verdant hills and towering mounds, shall resound with the shouts of ransomed spirits.

The cause of Missions is so sacred in its nature, so renovating in its immediate effects; so glorious, and stupendous, in its ultimate results, and yet withal so estranged from the heads and hearts of our people; that it requires the highest wisdom, the most eloquent tongues, and the most powerful pens to arouse them to action.

You need the unerring Spirit of the God of Missions to direct you in all your deliberations; both as it respects your object, and the means for its attainment. On your success depends the salvation of countless millions, in your failure is the ruin of myriads! O then, how much prayer is needed in your behalf! How much unction of the Holy Ghost, and how much of that faith which removes mountains!

Though I may not be with you in the body, be assured, I am with you in the spirit, and my prayer shall be, Gracious Master, pour out thy spirit upon the Missionary Convention! Let heavenly light illumine the minds, and love divine inspire the hearts, of those who conduct its deliberations.

Crown it! crown it! God of Missions!  
Crown it! with success divine!  
Then on Afric's gloomy regions,  
Shall thy radiant gospel shine.  
Bid her "fetish" sink before thee,  
Bid her charms and wizards fly;  
Bid her heathen tribes adore thee,  
O thou Sovereign of the sky!

Yes, brethren, such shall be my prayer during the sitting of your Convention, and such my prayer till life shall end.  
Go on brethren, go on! Obstacles may rise in your pathway, but they shall sink before you;—enemies may assail you, but they shall

perish; for yours is the cause of Christ, and your leader the Omnipotent God!

Yours for Christ,

DANIEL A. PAYNE.

NEW YORK, Aug. 14th, 1841.

Dear Brethren,—I had the satisfaction some time since, of receiving from you a communication inviting me to attend the Convention, proposed to be held in the city of Hartford on the 18th inst., on the all engrossing subject of Missions.

The reason of my seeming neglect in delaying a reply until this time, was a desire of giving a definite answer whether it would be my privilege, to share in the responsibilities of this important movement, by my presence.

And it is a matter of deep regret to inform you, that circumstances, beyond my control, now preclude all hope of my having the pleasure of being with you.

It is very obvious that some measure should be adopted to arouse the attention of our churches to the subject of Christian Missions. I hope God will vouchsafe his blessing upon your counsels, and lead you to such results as will secure His approbation. I am fearful that there will be but a small delegation from New York. Mr. Lewis Tappan informs me that he will not be able to be present. I some anticipate that Brother Leavitt will attend.

Believe me, brethren, this noble cause lies near my heart; and it is my prayer that the Great Head of the Church, will preside over your spirits; and fill you with all the wisdom and discrimination, which you need in this important enterprise.

Your Brother in the Cause of  
God and Philanthropy,  
THEODORE S. WRIGHT.

Extract from the letter of Rev. Lewis Woodson of  
Pittsburg, Pa.

I delayed my reply for some days in hope of being able to say that, I would certainly be present at the meeting of the Convention; but after waiting so long, I am reluctantly compelled to say that I cannot speak with certainty of the probability of my attendance. But if I am not permitted to be present in body, I shall be present in spirit, in sympathy, and in fervent prayer to Almighty God for the success of the Mission cause. I am fully and unreservedly committed in its favor. And whether prosperous or adverse, popular or despised, praised or persecuted, victorious or vanquished, I am still with it. I have nailed my name to the Mission Banner, never to haul it down, determined that one fate shall be to us both.

When thus pledging myself to the cause of Missions, I wish it to be distinctly understood, that it is to send out the Gospel of Jesus Christ;

to convert men to Christianity, and not to some particular *ism, sect, or name*. As a follower of the Redeemer, I have no sectarian feeling. A Christian is a Christian to me, be his name what it may. And whether it may be considered a virtue or a defect in me, I will nevertheless declare it, that in my view there is no essential difference among the various denominations of real Christians now; for they all appear to me to be going to heaven by the same way, the way of the Cross.

Under these impressions, I have to request, that when the Convention assembles in Hartford, and the Missionary Society is formed, my name be enrolled as a member.

I consider the Missionary Convention now proposed to be held, incomparably greater than any ever held in this country by our people. It has for its object the salvation of two continents; the one from the horrors and curse of slavery, the other from the horrors and curse of paganism. My hope for this double result from the formation of our Missionary Society, is founded on this principle, that we can never benefit others, without benefiting ourselves. If we educate pious young men to civilize and evangelize Africa; we will at the same time qualify a class of men to evangelize and reform our own country. And we need them. For I believe that more than half the ills which we now suffer in the United States, are attributable to the deficiency of our Clergy.

(Signed) LEWIS WOODSON.

Extract from the letter of Rev. Wm. Douglass.

"But though absent in body, I shall be present with you in spirit, sincerely hoping that the deep interest in the great cause, you will meet to promote, will be evinced by the general harmony and good feeling that shall prevail throughout your session. A Society of the character you are about to organize, should exist among, and be sustained by us. Aside from its beneficial effects upon the benighted heathen, in furnishing him with the "lamp of life," it cannot fail to be, under God, an instrument of much spiritual good to our own souls. We need more of that active and expansive benevolence which constitute the vitality of religion—that benevolence which rests not satisfied with weeping over the moral wants of our fellowmen, but prompts us to the supply of their necessities—that benevolence, which unrestricted by the ties of relationship, circumstances of place, or habits of association, encircles within its warm embrace the whole family of man, and whose sincere prayer to the one Father of us all; is:—"Thy kingdom come, Thy will be done in earth as it is in Heaven." It is a spiritual as well as a physical truth, that health and strength are promoted by exercise. And where shall we

look for a field more highly calculated to call forth into exercise the holy principle of universal love, than the one to which your contemplated Society directs? The claims of the heathen upon our Christian philanthropy being presented before us at stated periods, while we as often express our good will to man in a tangible way, the effect upon us must be a progressive enlargement of heart. With the great Apostle we shall, 'judge, that' since "one died for all, then were all dead, and that he died for all, that we who live might not henceforth live unto ourselves, but unto Him, who died for us and rose again." We are a deeply afflicted people, needing the sympathies and helping hand of our more fortunate brethren, but it seems to me, that before we can have the best ground to look for any special interposition of Providence in our behalf, causing our enemies to be at peace with us, we must be found cultivating the same philanthropic disposition towards our more needy brethren, that we would wish our oppressors to exercise toward us. Then may we pray expecting to be heard:—

"That mercy" we "to others show  
That mercy show to" us.

For the Scriptures assure us that—"With the merciful the Lord will show himself merciful." That the great Shepherd and Bishop of souls may preside over your deliberations, and so direct you in all your doings with his most gracious favor, and further you with his continual help—"That in all your works begun continued and ended in Him, you may glorify his holy name," is the prayer of,

Your unworthy brother,

In the cause of Christ,

WILLIAM DOUGLASS.

#### ORIGIN OF THE SOCIETY.

In order to a complete history of the Society, we here insert, what was omitted in its place, the record of the first public meeting, called to take the subject into consideration.

HARTFORD, May 5th, 1841.

"Pursuant to notice given last Sabbath by the pastor of the 1st Colored Congregational Church in this city, a number of the members of the Church and a few attached to the communion of other churches, assembled in the school room in the basement of the Church.

After prayer had been made by the Rev. Mr. Serrington, of the Methodist Society, Rev. J. W. C. Pennington briefly stated that his object in appointing this meeting was to express to the people of his charge his sense of the obligations of Christians, colored Chris-



tians, to do something in relation to carrying the gospel to Africa. 'Something,' Mr. P. said, 'must be done; and unless I can see our whole people, and this church particularly,' he added, 'more interested in this work, I don't know but that I shall have to go myself.' He further alluded to the fact that many of the greatest enterprises which the world has witnessed, have originated in small beginnings; adding that it is a common sense principle in philosophy, that every enterprise must have a beginning. He supposed, that in order to proceed systematically in business, it would be requisite to appoint a chairman of the present meeting.

On motion of Prince Swan, the Rev. Mr. Pennington was called to the chair. The chairman suggested the propriety of appointing a secretary. On motion of Deacon H. Foster, A. W. Hanson was appointed Secretary.

The Chairman, on taking his seat, made some judicious and pertinent remarks on the nature of the obligations of Christians to send the Gospel to the Heathen, dwelling particularly on our obligations to Africa.

Deacon James Mars followed in a few remarks relative to the providential arrival, defence and deliverance of the Mendi people of the Amistad. He hoped that something would be done to obtain some young men to prepare themselves to accompany these strangers on their return.

Rev. Mr. Serrington was glad the meeting had been called; he believed that good would result from the deliberations of this evening. A. W. Hanson said he believed that the destiny of a portion of his brethren in this country, was ultimately connected with the regeneration of Africa.

Rev. Mr. Pennington said that he had hastily noted down in the shape of a preamble and resolutions, his own views in relation to what we ought to do, which he would submit to the meeting.

On motion of Deacon J. Mars, said preamble and resolutions were read. Deacon H. Foster, and J. Mars, and Mr. P. Swan having spoken in favor of the resolutions, they were, on motion, unanimously adopted.

Whereas, It is a matter of vital importance to the spiritual interests of Africa, and the honor and success of the Gospel in that country, that a Mission should be established in the interior, disconnected with the stations on the coast; and, whereas, Divine Providence has now, in the case of the citizens of Mendi, (late Amistad captives,) most evidently opened a wide door for access to the heart of that country, therefore,

1st. Resolved, That it is the duty of the friends of Christ's kingdom, to turn their most prayerful attention to the all-important

object of sending the Gospel into the heart of that benighted clime.

2nd. Resolved, That a meeting be invited to be held in this city, in the month of August next, for the purpose of devising measures by which all evangelical denominations can unite in sending Africa the word of life.

3d. Resolved, That a committee of three be appointed to correspond with ministers of the gospel, and to issue a circular calling a meeting of the friends of Missions at such time in the month of August as they may judge best. The said committee are also requested to lay before that meeting a plan of operations, and to make all necessary arrangements for said meeting.

On motion of Deacon J. Mars, Rev. J. W. C. Pennington, Rev. Mr. Serrington and A. W. Hanson were appointed said committee.

Voted, that the proceedings of this meeting be forwarded to the editor of the Colored American, with the request that he publish them.

After prayer and the benediction by Rev. Mr. Pennington, the meeting adjourned."

J. W. C. PENNINGTON, *Chairman*.

A. W. HANSON, *Secretary*.

Mr. Serrington having removed to a distance from Hartford, the remaining members of the Committee, requested Mr. Brewer to co-operate with them, in preparatory arrangements, particularly in devising a plan of Missions, to be laid before the Convention. Such an outline of a Constitution was accordingly published in the Congregational Observer, with the following, among other remarks, prefixed, viz:

1. "That while this plan is intended to embrace and enlist the energies of colored Christians *mainly*, it at the same time admits and *solicits* the co-operation, counsel, and assistance of our white friends of all evangelical denominations.

2. Our plan will confine us to no part of the globe *exclusively*, although our labors will at first be directed to Africa, yet our eyes are upon other important fields, and especially upon our brethren in the south, as soon as the door shall be opened."

#### APPEAL OF THE EXECUTIVE COMMITTEE.

The Executive Committee held their first meeting pursuant to notice, at the vestry of the Talcott Street Congregational Church, on the 6th of Sept. Present, Messrs. Hanson, Foster, Beman and Brewer; also the President and Recording Secretary of the Society, Messrs. Pennington and Cross. In addition to other business transacted, the following address was unanimously adopted, and ordered to be published in the Union Missionary Herald, in connection with the minutes of the Convention.

The Executive Committee of the Union Missionary Society in discharge of the duties which have just been assigned them, desire in all Christian simplicity and with respectful earnestness, to address their brethren in the Lord.

First, then, we would make our appeal to *colored Christians*. Yet by thus speaking to them in particular, we would do nothing to perpetuate odious distinctions in the Saviour's family. Where there is but "one body and one Spirit—one Lord, one faith, one baptism, one God and Father of all," there should henceforth be "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but *Christ be all and in all*." Unhappily, however, the wickedness of man has sheltered itself behind differences made by the providence of God, to exercise the greatest injustice. In one part of our country, from the cruelties of slavery; and, in all, from the prejudices of condition, the colored man has been a peculiar sufferer. It is in this latter character, we single him out, as one to whom the Great Head of the Church, has a special message.

To you, then, Dear Brethren, we would say, "It became Him for whom are all things and by whom are

all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." In like manner, when he would prepare His people for eminent usefulness in his service, it is oft times by a course of painful discipline. This, we trust, is a part of his gracious intention in suffering you to occupy your present painful relations to society. Come, then, ye poor and afflicted people whom the Lord hath left in Zion, forgive the wrongs that have been heaped upon you, not only by the open enemies, but also by the professed friends of your Lord. In proportion, too, to the evil which yourselves and kindred have experienced from your fellow men, be the good that you shall strive to do unto them. Labor to pour forth such a flood of blessings on a world lying in sin and suffering, as shall convince the nations that you have the spirit of Paul and Stephen; yea, moreover that yourselves have "been with Jesus," and learned of Him. Show to the unbelieving tribes of men, Gentile and Jew, civilized and barbarous, that the gospel after the lapse of eighteen centuries, has lost nothing of its original power, to bless the injured, by enabling him to forgive the injurer; and to comfort the afflicted, by disposing him to become the instrument of good to still greater sufferers.

To this end, Dear Brethren, consecrate liberally of your substance, to publish among the heathen, the glad tidings of redeeming love. True, you have more excuse than others, for keeping back part of what belongs to your Lord and Master.—Your children you have to educate at great disadvantage. You might plead, too, the desirableness of that personal standing in society, which is denied to your intellectual and moral worth, but which is often secured by wealth. But notwithstanding all these, yea,



and because of all these, we invite you to devote your property with a bountiful hand, to the cause of Christ. "He that watereth, shall be watered also himself." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given, will He pay him again." The moral dignity of a people trodden down, yet thus rising in the spirit of Christian self-sacrifice, to render good for evil, will in the end give you a higher standing, than could all the advantages of mere wealth or knowledge.

Yet bring not in a spirit of self-seeking, your offering to the Lord. Remember Him, who, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." And out of grateful love to him, make sacrifices of worldly comforts. Let the love of Christ constrain you, and compassion for the perishing heathen, move you to set apart of your property for promoting their salvation in obedience to his command.

Nor rest content with the consecration of property merely. To us, it seems that the Holy Ghost is saying of many of your sons and daughters, 'Separate them unto me for the work whereunto I have called them.' Like the man of Macedonia, whom the Apostle saw in vision, Africa's benighted millions are praying, 'Come over and help us,' and some of you doubtless, should assuredly gather from the aspect of Providence and the record of the word of God, that you are called to preach the gospel in person unto them.

To the *female disciples* of the Lord, on the other hand, we appeal, on the ground of their peculiar mercies. It is you who have gained most, and your sex which has most to expect, from the overthrow of idolatry and its attendant evils. Gratitude, then, for what yourselves and your daughters

enjoy, and sympathy for your still suffering sisters of the human family, should lead you to be foremost in the missionary cause. Do you possess but little of this world's goods? Remember that in the Savior's estimate, when "the people cast money into the treasury, and many that were rich cast in much," the poor widow who threw in two mites, "cast in more than they all." Who can doubt, however, that if our love to Christ was greater, we should find new means of replenishing the "alabaster box" of benevolent oblations, in token of our love. Be it then, your effort, Christian friends, by conscientious industry, prayerful economy, and grateful consecration of what has thereby been earned and saved, to increase yet many fold your offerings for establishing the dear Redeemer's kingdom in every land. Seek, too, to imbue your children from their tenderest years, and the whole domestic and social circle in which you move, with the spirit of missions. Imitate yourselves, those godly women, who were *first* at the sepulchre of their Lord. By prayers to Heaven, and pleas with earth, by labors and sacrifices, hasten to bring your spices and ointments, that you may spread his memory,—the memory of his dying love, richly embalmed throughout all the earth.

On *ministers* of Jesus Christ, the cause of missions, has also its peculiar claims. The great object to which they have been set apart, is preaching the gospel. This gospel, by their Lord's command, is to be preached to every creature. To Him they have solemnly vowed fidelity. His field is the world. They are therefore most sacredly bound to listen to the teachings of his spirit, and to eye the indications of his providence, that they may know whither his command, "Go ye," would send

them. Perhaps it is their duty in person, to preach the gospel to the heathen. Let them ask of the Lord in prayer, and with child like readiness to obey his will, "What wouldest thou have me to do?" Next let them take counsel of judicious and devoted Christians. And if through all, they seem to hear their Lord saying unto them, "Depart, for I will send thee forth hence unto the Gentiles," let them not shrink from the service. Taking for their encouragement and support, His gracious promise, "Lo I am with you always, even unto the end of the world," let them go forth as the messengers of the churches, and as the missionaries of Jesus Christ to dying men.

But if, on the contrary, the candidate for the ministry and the settled pastor, after prayerful and candid examination, are satisfied that duty calls them, rather, to feed the flock of Christ, in this their native land, we would urge on them in another point of view, the claims of our enterprise. On you, brethren beloved, eminently under God, depends its prosperity. Will you not habitually, in the sanctuary and in the praying circle, commend it to the God of missions? Will you not delight oft times to spread it out before the Lord's people, and urge on them, by all the endearing motives which the word of God presents, to embark with the spirit of primitive disciples in this blessed work?

Once more: We feel ourselves authorized to appeal in an especial manner, to Christians whose sympathies go forth strongly for the *slave*. We are conscientiously persuaded, that by excluding slave holders from membership and fellowship with us, we enter a protest against their practice, which will tend to hasten the abolition of slavery in the churches of our own country. We are satisfied, also, that

by our explicit anti-slavery character, we shall be more secured against planting or nurturing this same wicked institution, in the churches of other lands. On *anti-slavery* Christians, therefore, we call, zealously and efficiently to lend us their aid. You have been accused by some of your brethren, of being so much interested in promoting the temporal welfare of the slave, as to lose sight of the spiritual good of the heathen. Not a few of you, have feared lest you should retard both, by encouraging Societies which knowingly receive into their treasuries, the fruits of unrequited labor. Now you have an opportunity of wiping away the reproach, that attention to one good object, disinclines you to the aid of every other. For the sake, then, of the slave, and for the sake of the heathen, give your liberal support to the missionary cause.

But we would not stop with one class of the Lord's people. To *all* who love our Lord Jesus Christ in sincerity, and who outwardly walk in his commands and his ordinances blameless, we feel that there is one feature of our undertaking, which should come home with peculiar interest. When the Africans of the Amistad shall return to their native land, we purpose, God helping us, to send with them, both colored and white missionaries, to assist them in making known to their pagan countrymen, a different class of white and colored men, than the slave trader and the slave holder.

Seldom, in the annals of missions, has there been so distinct a call in Providence, to send the gospel to a particular quarter. Thirty years ago, two or three natives of the Sandwich Islands, were brought to our shores. One of them, moved, as there is reason to believe, by the Spirit of God, sat down in sadness upon the steps of



a College, which had been founded by the fathers of our churches, in an especial manner, to promote the prosperity of Zion. Tears flowed from his eyes, at the thought that there was no one to shed the light of knowledge upon his benighted mind. A youthful servant of Christ, who has lately been called to his rest after a life of hallowed usefulness, witnessing his grief, inquired the cause. Obookiah found a teacher and a friend, and at length, we doubt not, "a friend that sticketh closer than a brother." An interest was thereby awakened in behalf of his country, and though Obookiah was destined to be laid away in his grave on one of the bleak hills of New England, rather than in the sweet vallies of his own Pacific Isles, yet as a part of the chain of Providence, of which this was a prominent link, the kingdom of heaven, like a grain of mustard seed, has been planted in that distant portion of the globe, and is already becoming a great tree, so that the fowls of the air come and lodge in the branches thereof.

So, we doubt not, it will be with Mendi, or the country of the Liberated Africans. Whatever may be the particular disposition which the Lord may make of Cinque and his associates, let us confidently cherish the expectation, that the result of their coming among us, shall be attended with unspeakable good, to generations in Africa yet unborn. 'Glorious things are spoken of Zion. Ethiopia shall yet stretch out her hands to God, and the isles of the sea shall wait for his law.' To the Son of God, shall be given the heathen for his inheritance, and the uttermost parts of the earth for his possession. Who will venture to say, that if five and twenty years' prophetic roll of Mendi's destiny could be disclosed, it would not exhibit much more to gladden the heart, than the last quarter of

a century's record of Owhyhee's history.

Again, then, we invite Christian friends of every name, to aid us in sending back the gospel with these Mendian strangers. Missionaries, ready to accompany them, we have encouragement to say, will not be wanting, provided the Christian public will sustain us with adequate funds. We have likewise reason to believe, that their most intimate advisers and active patrons, would cheerfully encourage them to go in the train of the men we might send out. We ask, therefore, of all who love to dwell on God's providential dealings with individuals and nations, to commit to our treasury a thank-offering, for the past deliverance of the Africans of the Amistad, and a peace offering, in token of their confidence in the Lord's merciful intentions towards them for the future.

Nor would we close without extending our voice to Christians in *other lands*, especially to those of the British empire. In the pagan period of our, in part, common history, it is said that the sight of British captives in the then imperial Rome, moved the heart of the first Christian missionary, to leave the dwellings of refinement, and go forth to plant the gospel among our rude heathen forefathers. The story of Cinque and his enslaved companions, and of their wonderful deliverance from a cruel bondage and still more cruel death, has traveled far, even to the remotest corners of the civilized world. Men, bearing the Savior's name and possessing the Savior's spirit, to you would we now send a more touching appeal. We plead in your ears, the case of the benighted and degraded kindred and countrymen of these emancipated Mendians, who are now soon to go in quest of their country and their home. As an infant Society, and one likely

to encounter prejudices of which we need not speak, we feel justified in departing from what is ordinarily the expedient course, of limiting benevolent institutions, to the resources of those living under the same government with themselves. In these peculiar circumstances, therefore, we are not ashamed to solicit the aid of those every where, who are, with ourselves, we trust, the common subjects of that kingdom which is not of this world. Brethren in Christ, in other continents, you have trembled and prayed for the band which seemed destined to a Cuban gallows, because of their love of liberty. Some of them, we trust, the Son of God, has since made free indeed. Join with us, in helping them and others of a kindred spirit, to proclaim the love of Christ to those who as yet have never heard of his cross.

On all, too, who are disposed to assist us in this our first great enterprise, we would urge the importance of being prompt in their contributions and offers of personal service. It is desirable that the committee should know at the earliest possible period, how extensive a mission they shall be justified in despatching.

In conclusion, we would earnestly beg a constant remembrance in the prayers of all who pray for the peace of Jerusalem: that in the outset and progress of our difficult and responsible undertakings, there may rest on the members, managers and missionaries of the Union Missionary Society, as upon their Divine Master, "The spirit of wisdom and understanding; the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Then shall they be instrumental in some humble measure, of hastening that blessed period, when, "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid—and the earth

shall be full of the knowledge of the Lord, as the waters cover the sea."

By order of the Executive Committee,

J. BREWER, *Chairman.*

A. G. BEMAN, *Cor. Secretary.*

Hartford, Conn., Sept. 6, 1841.

### Summary of Missions

NOT CONNECTED WITH SLAVERY.

The following summary is intended to embrace all those evangelical American Missions, which are not, in the judgment of many Christians, so connected with the system of American Slavery, as in some way wrongfully to uphold it. If any have been overlooked in our enumeration, we shall gladly, on the first information, correct the oversight. With far greater satisfaction, shall we add to our list, any which may so modify their relations to this heathen institution, as to afford it no countenance.

#### Union Evangelical Missions.

These are to be carried on by the Union Missionary Society, which was established at Hartford, Ct., August, 1841. It originated with members of colored churches, of which there may be perhaps 100, in the free States. Members of all evangelical churches, without distinction of complexion, are invited to sustain it. Its attention in the outset, will be chiefly directed to Africa. In particular, Providence permitting, it will undertake a *Mission to Mendi*, or the native country, of the liberated Africans of the Amistad.

Rev. J. W. C. Pennington, Hartford, *President.*

Rev. A. G. Beman, New Haven, *Secretary.*

Rev. Theodore S. Wright, New York, *Treasurer.*

Rev. Josiah Brewer, Wethersfield, *Chairman of the Executive Committee.*



Assistant Treasurers will doubtless soon be appointed in different parts of the country.

For further particulars, see the previous article.

N. B. As a temporary arrangement, the Executive Committee have requested the gentlemen who receive contributions for "the Liberated Africans," to perform the same kind of offices for them. Their names and residence are as follows,

Lewis Tappan, 122 Pearl St. New York.  
S. D. Hastings, 14 Commerce St. Philadelphia, Pa.

Dr. Gam. Bailey, Cincinnati, Ohio.  
John M. Sterling, Esq. Cleveland, Ohio.  
Samuel Fessenden, Esq. Portland, Me.  
Rev. A. A. Phelps, and Ellis Gray Loring, Esq. Boston.

Daniel Burgess, Hartford, Connecticut.  
Amos Townsend, Jr. New Haven, Ct.  
John T. Norton, Esq. Farmington, Ct.

#### American Wesleyan Missions.

The American Wesleyan Anti-Slavery Missionary Society, was established at Lowell, Mass., May, 1841.

Rev. Joseph A. Merrill, *President*.

Rev. Luther Lee, *Corresponding Secretary*.

Edward A. Rice, *Treasurer*.

The subject of a Mission to the fugitive slaves in Canada, has been brought before the notice of the Committee, and appears to be received with favor. We trust, however, they will not long be confined to so limited a field. The Methodist Anti-Slavery Conventions, now holding in different parts of the country, are ominous, among other things, of a wide spread independent movement on the subject of Missions, among this numerous body of Christians.—We bid them God speed, in bringing back their branch of the Christian church, unto the true Anti-Slavery ground, of John Wesley.

#### Free Will Baptist Missions.

This denomination embraces 650

ministers; 753 churches; 35,876 communicants. Its Missionary organization, took place, we believe, in 1833. It has two or three Missionaries in Orissa, a province lying south of Bengal, in British India.

Rev. Silas Curtis, Great Falls, New Hampshire, *Secretary*.

In a subsequent article, we hope to give a fuller account of the decided Anti-Slavery stand, taken by this *entire denomination*.

#### Baptist Missions.

The American Baptist Anti-Slavery Convention, have made the following, doubtless temporary arrangements, for receiving the funds of those of their friends, who cannot conscientiously transmit them, through existing channels.

Simon G. Shipley, *Treasurer*, No. 64, Hanover Street, Boston, Mass.

William Tracy, *Assistant Treasurer*, No. 397, Pearl Street, New York City.

Cyrus P. Grosvenor, *Corresponding Secretary*, Main Street, Worcester, Mass.

The numerous Conventions of this body of the Lord's people, now being held in different parts of the country, show that the free spirit of Roger Williams is stirring among the multitudes, who reverence his memory.

#### Reformed Presbyterian Missions.

The Associate Reformed Presbyterian Church of North America, numbers 100 Ministers; 220 Congregations and 25,000 members. These have thoroughly purged themselves from the leaven of slavery, having after proper admonition, separated from their communion, all slaveholding ministers and members. "The Convention of Reformed Churches" was held in Philadelphia in May, 1841,

with reference to a plan of union between several branches of the Presbyterian Church, differing but slightly in name or form. Two of these branches have had Missionaries in Northern India, in connection with the Western Foreign, and afterwards, the General Assembly's, (old school) Missionary Society.

Rev. James P. Miller, Lake Post Office, Washington County, N. Y., is authority for some of the above statements. We hope soon for more full and still more satisfactory intelligence, respecting these truly Reformed Churches.

#### Jamaica Missions.

These are of the class, which have been styled, "self supporting," as not connected with any society. Of Missionaries, who for a longer or shorter period have been engaged in benevolent labors among the lately emancipated slaves of this most important of the British West Indies, we have gleaned the following names. Messrs. David S. Ingraham, C. Stewart Renshaw, Jacob Weston, Julius O. Beardslee, George L. Hovey, James Blakeslee, James M. Fitch, George Blythe, W. W. Blanchard. The first of these has lately died, also the wife of Mr. Hovey; and one or more others have returned to the United States. To us, it appears highly desirable that they and others, should receive a more steady and efficient patronage, either from American or English Christians.

We propose from time to time, to enrich our pages, with communications which have appeared from the pens of these devoted Missionaries.

#### Canada Missions.

These are sustained on the same principle with the Jamaican Missions, and are established among the fugitive slaves in Upper Canada. Rev.

Messrs. Hiram Wilson and Stephen Dutton, are the principal Missionaries. Hereafter we shall hope to exhibit their case in a fuller manner. As the tide of these necessitous fugitives, is setting stronger and stronger towards the north star of freedom, Christians should see to it, that the sun of righteousness arise and shine on them with healing in his beams.

#### Oregon Mission.

This has been undertaken by Rev. J. Griffin, on the self supporting system, to the Indians of the Oregon Territory. We shall be happy to furnish a medium of communication between Mr. G. and his Congregational friends and patrons at home.

#### Anti-Slavery Missionaries.

Of these there is a worthy band, especially of Congregationalists and Presbyterians, who are or have been, in connection with the American Board of Commissioners for Foreign Missions, yet who have come out and publicly plead the cause of the slave. Our readers will find it profitable, to peruse, if they have before seen them, some of the letters of Rev. Messrs. Green, Tinker, Baldwin, &c., of the Sandwich Island Mission; Perkins of the Nestorian, and Dickenson of the Siam Missions, which we shall occasionally select. May many more such lights be raised up in foreign lands, to cheer the hearts of brethren who are laboring to emancipate, that they may evangelize "the heathen at home."

#### Concluding Remark.

From the above imperfect summary, it will be seen, that among those whom, we trust, the Spirit of the Lord has anointed, "to preach the gospel to the poor—to heal the broken hearted, to preach deliverance to the captives,



and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," God "has not left himself without a witness," against the abominations of American slavery.

It must also be obvious, that if after overcoming such mounds of custom, prejudice and selfishness, the waters of salvation have found so many channels in which to flow forth, uncontaminated by slavery, on the barren wastes of heathenism, they will soon, like those in Ezekiel's vision, become "a river that cannot be passed over."

### The Mendians,

#### OR AMISTAD AFRICANS.

Having anticipated the date of our first number, for the convenience of the Union Missionary Society, we shall likewise forego on the same grounds our intended variety of matter. We had proposed to insert extracts from different missionary journals, and, among others that of the Editor, while on a tour in the region of Antioch, Iconium, Derbe and Lystra. Instead of these, we shall at this time occupy our columns, with matters bearing on the contemplated Mission to Mendi.

LETTER OF REV. MR. KIRK.

Philadelphia, May 25, 1841.

To the Committee having charge of the Mendians.

GENTLEMEN—I am compelled, by circumstances, to decline the honor of addressing the assembly to whom the unhappy men in your charge are to be exhibited to-morrow. But while thus declining, I must, at the same time, express to you the feelings which the sight of these men has produced in my heart. I had never seen them, until last evening; when, among others, I witnessed the exhibition of

their improvement. Being called upon, altogether unexpectedly, to address the respectable assembly convened in the church-edifice belonging to the congregation under Dr. Wiley's care, I gave a very imperfect utterance to the struggling emotions inspired by the scene. With your permission, I will recur to the two trains of thought then presented; and here give them a more definite, and it may be, a more durable form.

Here we behold, 1. *A palpable evidence of the horrors of the slave trade.* Here are men, boys and girls; some of them evidently possessing excellent intellectual and moral qualities, human beings bound by life's tenderest ties to home, kindred and friends. But, from all these endeared objects the hand of violence hath murderously torn them. The hue of their skin is indeed different from ours; they do indeed belong to that unhappy part of the human family which the people of this country so extensively, so unreasonably, and so unrighteously despise; but, beneath the folds of those sable mantles may beat hearts capable of the most generous human impulses, and which are yet to expand in the exercise of the most exalted affections which animate the angels before the throne of God. And shall America, Christian America, the free, the enlightened America, look without emotion on the violence done to these men? If prejudice holds such sway here, then I blush for my country, for my kind. No, gentlemen; I trust that the actual presence of these people among us, and the knowledge we have of their melancholy history, may stir the soul of this country, so that our government shall take its stand more firmly and efficiently by the side of Great Britain, and combine with her to throw a wall of fire around the coast of that unhappy country where this nefarious

traffic is yet so extensively carried on. If the stripes and stars of my country must still wave above the instruments of death, let it never be to attack the habitations of unoffending men, but to avenge the cause of outraged humanity. If the youth of my country must learn the trade of blood, oh let it be to defend the defenceless African mother, against the incarnate fiends who rush from Christian lands to carry consternation and woe into the abodes of peace and domestic love. Of course, I do not here allude to any specific course of action, nor mean to dictate to our government. I simply aim to contribute my share of influence toward the creation of such a public sentiment as may justify the government in a more vigorous course in the matter.

But while this painful view of humanity depraved, of domestic bereavement, and of personal injustice, was forced upon the mind, at the same time there was another and an opposite train of reflections induced; upon,

2. *The probable intentions of a wonder-working Providence.* The history of these people is not only under the cognizance of Jehovah, but under his actual guidance. He has overruled the wrath of man, and made it praise him. And it now seems to us, as if he intends to bring to himself a great revenue of praise from it. They were seized, manacled, incarcerated, shipped, famished, landed, sold, liberated, re-shipped, re-imprisoned, tried, acquitted, re-liberated—all in the course of two brief years. But under what peculiar circumstances, and with what probable consequences has all this occurred! Inhabitants of a country having no written language, utterly ignorant of the first elements of religion, they are brought suddenly into the heart of a civilized country, where Christianity

is shedding her clearest light. They had seen the white man influenced by baser passions than ever actuated themselves. But here they see him like an angel of light and mercy, actuated by loftier, purer sentiments than they ever have witnessed, actuated by nobler hopes than their fancies had ever painted. Here a volume is opened to them, claiming and acknowledged to be different from the thousands of volumes that surround it; received as a direct gift from God, an absolute and infallible guide to everlasting life. Here the story of Incarnate Love, and of an expiatory death is told them. Here, too, they see themselves put in the very presence of Justice, the weak and defenceless Mendenhall standing powerful in the rectitude of his cause, where the mighty monarch of Spain is impotent, because unjust. And these people are to return to Mendi.

Suffer me, gentlemen, to indulge my enkindled fancy, may I not say, my quickened faith. Mark the circumstances under which they return. They live in the interior of that vast, interesting, yet unexplored continent, and must, of course, border on other tribes. They, and probably the bordering tribes have no literature; but now they are to receive a band of teachers, who, from the necessity of the case must carry the English language, and English literature with them; yes, the Christian literature of England and America. Look on your Cinque, and your Kin-na, your Foula and your Kali. They are the pioneers of civilization, of Christianity; they go with a strong and endeared recollection of America, a thousand ties of gratitude and friendship. African children will hang breathless on their lips, when the marvellous achievements of Christianity and science are re-counted by these famous travellers. Yes, I look upon



these men, with the fondest hopes. Long have I asked, what can be done for Africa? and, lo! the mysterious Providence, who worketh after his own counsels, hath answered. Yes, I look with wonder and gratitude to see one mighty hand of that Providence opening a door to the very heart of Africa, while the other betokens the church of my country to enter with the Bible and the light of salvation! I am solicitous that there should be vigorous action in the case, and I will unite with others in soliciting the American Board of Commissioners for Foreign Missions, or the Presbyterian Board of Foreign Missions, to commence establishing a mission in Mendi, within the present year. I will contribute one hundred dollars towards its support for the present year. I trust that the hint will lead those to whom God has given ample means, at once to make such application and such pledges to one of these societies, as shall secure the immediate establishment of such a Mission. To him that seeks the elevation of that degraded continent by means of Christianity, I would make the appeal; when can you expect a more favorable combination of circumstances, a more promising introduction of your missionaries, than under the recommendation of these men?

With much respect, Gentlemen,  
I am, your obedient servant,  
E. N. KIRK.

By the following resolutions, it will be seen that the Menden Committee are unwilling to connect their return with any Missionary Society, that solicits or receives donations from slave holders. Of course, this precludes all idea of the Menden Mission being put under the direction of the Boards mentioned by Mr. K. Many have been especially desirous that the Mission accompanying them, should go out under the patronage of the

American Board. With the extensive work in which they are engaged, and involved as they are in debt, it would seem they could hardly desire to take upon them this new burden. The Union Missionary Society, besides funds that will naturally flow into their treasury, out of peculiar regard to the Mendians, will also receive much, which under existing circumstances, never would reach that of the Board. We hope, however, that Mr. K., and others similarly situated, will not diminish their charities to this object, in consequence of a change in the agency. To us, it appears that there is an evident propriety, that this work should be undertaken by those who are in a peculiar sense their 'brethren and kindred according to the flesh,' and who by excluding slave holders from membership in their benevolent societies, as well as from the fellowship of their churches, discountenance that system which Mr. Kirk has so eloquently described, and from which the Mendians have suffered so much.

#### RESOLUTIONS OF THE MENDIAN COMMITTEE.

At a meeting of the Menden Committee, New York, August 24, 1841, held to consult for the return of the Mendians to their own country, several communications from Sir T. Fowell Buxton and others in England, and from the committee and teacher at Farmington, were considered. Also, the lamented removal by death, of Sir John Jeremie, the late excellent Governor of Sierra Leone, by which the committee are deprived of the information they expected to receive from him.

1. Resolved, That the necessary steps be taken to send the Africans, late of the Amistad, to Mendi, their native country, as soon as we can ascertain the situation of their country, and the feasibility of reaching it.

2. That a competent person be employed to go immediately to Sierra Leone, accompanied by two of the Mendians, and James Covey, a native

of Mendi, who has acted as interpreter, to make inquiries there, and, if necessary, to visit Mendi.

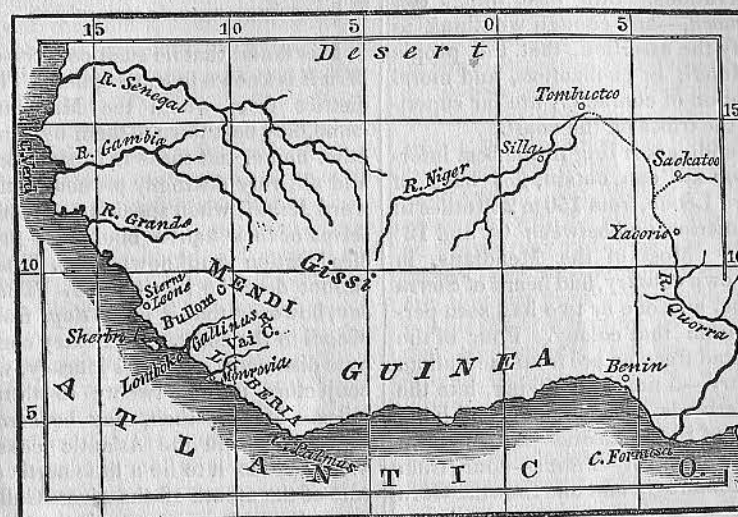
3. That if, on the return of this commission, the way appears to be open for the safe return of the Mendians to their country, they should be sent without delay.

4. That when these Mendians return to their native land, it is desirable that a mission should be formed in

that country, and that an appeal be made to the Christian public for funds for that object.

5. That it would be contrary to the feelings and principles of a large majority of the donors to the Amistad fund, and of the friends of the liberated Africans, to connect their return with any missionary society that solicits or receives donations from slaveholders.

MAP OF WESTERN AFRICA.



For the better understanding of the following statements, we have given above a Map of Western Africa. We are under obligations both for it and the view of an African Village, to the officers of the American and Foreign Anti-Slavery Society, in whose organ, the Anti-Slavery Reporter, they first appeared.

The map includes about 2000 miles of that coast which has furnished its countless victims to the murderous slave trade. Sierra Leone, a British colony, was founded in 1791, as an asylum for recaptured slaves, and to introduce knowledge and civilization into Africa. It is bounded South by Liberia. Freetown, its capital, is about 200 miles north-west of Monrovia, the chief town in Liberia. It will be seen that the Gallinas River empties its waters into the Atlantic between these two places. Lomboko is an island at its mouth, from which the Africans were shipped for Havana. Pedro Blanco's "Slave Factory," which was near that spot, was lately broken up by the crews of three British cruisers, who thus liberated 1500 slaves.



*Mendi: Its Situation; Face of the Country.*

In the second of an interesting series of published letters, Mr. S. M. Booth, the teacher of the Mendians, thus speaks on this subject.

Our knowledge of Mendi, derived, as it is, *solely* from the descriptions of the Mendians themselves, must necessarily be very imperfect, nor can a rational curiosity be gratified, till an *actual survey* has been made by persons competent to make the requisite observations. Still *some things can be known*,—and enough we think to justify the assertion, that the people of Mendi, in civilization, and moral elevation of character, are far superior to the tribes on the coast.

Mendi, according to the best information we can obtain, lies back of Sierra Leone, from 150 to 200 miles in the interior, and between 6° and 12° N. lat. Most of the Mendians, in their own country, had heard of Sierra Leone, and one or two had seen persons from that colony. Four of the Amistad freemen are from the Bullom country—a name signifying, like the Netherlands, a low country, and lying north of Sierra Leone—four are from the Demne or Timna—four from the Konnaugh, and one from the Gora tribe.

The surface of Mendi, in some parts is very broken, by high hills, and even by lofty mountains. Kali, thus describes a very high range, called Mamba, visible from his native city Gua-gu-ma. "It is so high people can't see the top. Old people that lived before, say, God break down the top—it was so high that it could not stand. Sometimes it burn—nobody set fire to it—it set fire to itself. People get up in the night to see it burn. We don't know what make it burn. Sometimes in old time when it first begin to burn, people were afraid, but people are not afraid now. People

say there is a lake on the top with fish in it." The fire evidently came from a volcano. Cinque also describes a mountain called Ton-gub-lu, (at the foot of which his town Mani is situated,) so high, that it can be seen "ten days' walk" from the base, composed of a *single rock*, (or in his language "one stone,") and accessible only on one side, on the top of which is a lake well stored with fish.

One of the associate Editors of the Anti Slavery Reporter, over the signature of L. T. thus enlarges upon the same subjects.

It is found that no such country as *Mendi* is known to geographers. The district from which the Mendians came, may be known to them by some other name, but these Africans, one and all, very distinctly pronounce the word *Mendi*, when speaking of themselves or their native land. Its precise location is unknown to us. They cannot describe its situation. They say, however, that it is *six days* from Mendi to the coast. Thus they compute distances. A day's journey, we conjecture, is from twenty to thirty miles. Mendi, then, may be some 150 miles from the Atlantic coast. We suppose it to lie a little north of east of the mouth of the river Gallinas. Some have supposed that it is situated among the hills or mountains, on their western slope, in which the Niger, the Gambia, and the Senegal take their rise. But the probability is, that it lies considerably east, and near the source of some smaller streams that flow directly into the Atlantic. The Mendians all say that their country is hilly, and that there are mountains near it. Several of these people had heard of Sierra Leone before they were kidnapped and sold to the Spaniards. They say traders from that colony have visited Mendi with their goods. It will be recollected that, after they had res-

cued themselves from the Spaniards on board the Amistad, they expressed their intention to proceed to Sierra Leone. The name seemed to be familiar to them. James Covey, the interpreter, now here, is a native of Mendi, but as he was sold into slavery when only six years of age, he is not able to describe the situation of his native land. Fuli-wu-lu, one of the liberated Africans, who lived in the Timmani, near the Mendi country, it has been recently ascertained, has been at Sierra Leone. He, and many of the others, seem to entertain no doubt but they could easily find Mendi, if they were only set down at Sierra Leone. \* \* \* \*

Since the act of the committee, appointing Mr. Coffin to proceed to Sierra Leone with two or three of the Africans, these distrustful people have opened their hearts more freely than heretofore, to their instructors and friends. They have acknowledged that hitherto they had agreed among themselves to be reserved respecting their native country, because "they did not know as we would save them." All the kindness, liberality and professions of their friends, have not been able wholly to remove from their minds apprehensions, awakened by the treatment, incomprehensible to them, which they have received from the claimants, (Spanish and American,) the courts, counsel, jailer, Executive &c. Fuli-wu-lu now says that his father lives in Mendi, but that *he*, for three years before he was stolen, lived with his grandmother in Koyeh, near Sierra Leone. It is, he says, one day's journey by land, and two and a half by water, from Sierra Leone. Fuli-wu-lu says he has been at Sierra Leone a great many times. It is probable that some of the others have relations at or near this colony. Fuli says he has lived in Bullom since he was a small boy, in the same

town, Mborre, with Kong, while his father has lived in Mendi.

We only add under this head, that Dr. Brown, the colored Colonization Agent from Liberia, after conversing with the Mendians, assured us he should have no difficulty of conducting them back to their country in the neighborhood of Sierra Leone. He ascertained, as he said, that they were acquainted with the names of several slave dealers in the same vicinity.

*Climate; Productions.*

Mr. B. continues, "They all unite in representing the mountains in Mendi as *very high*, and this is proved by the frequent occurrence of hail storms, which never happen in tropical climates, except in the regions of high mountains. Mr. Walter P. Jayne, connected with the Methodist mission, at Monrovia, and who has just returned from Liberia, to-day informed me, that last year, a hail storm occurred *for the first time* on the coast, and that the natives ascribed it to the magical influence of the whites.—These mountains must have a tendency to moderate the heat of summer, and accordingly, they say, that it has been warmer here, this summer, on some days, than in Mendi, but that *there*, the warm weather lasts longer. They have *no snow*, but great rains in winter.

They have most of the productions of tropical countries in great abundance, oranges, lemons, figs, bananas, pine apples, &c., and a great many kinds of fruit they say they have never seen in this country; "Cotton make the hills *white*, and rice, and corn too, *very plenty*." The trees in their vast forests, grow to an enormous size, many of them being thirty feet in circumference. I mentioned to Mr. Jayne, the account of the Mendians, that *six men* could not reach around



many of their trees, and that it took the same number a week, to cut one of them down. He said that he had seen native canoes at (or near) Sierra Leone, made of single trees that must have been, at the ground, ten or twelve feet in diameter, and that would carry

twenty tons burthen. They have cattle, sheep, and swine, in great abundance, but *no* horses, and all their agriculture is performed by manual labor. Wild animals, such as lions, tigers, and elephants, abound; the latter are hunted for food.

#### VIEW OF A MENDIAN VILLAGE.



The preceding cut, varied from Lander's Travels in Africa, will help to form a clearer idea of the palm tree, the thatched cottage and rude inhabitants of a Mendian village. Will not many who look upon it, have their desires enkindled, that the gospel of Christ, be speedily published there?

The people, says Mr. B., live in cities and villages, and not scattered along the highways as in this country, and it is in traveling from the towns to the villages, or to their farms, that they are taken and hurried away into bondage. Nearly all the Mendians here, lived in separate cities, in Mendi, which they describe to be as large as, or larger than, Hartford and New Haven. Katumbu is the king of Mendi, which they represent to be a very *great*, GREAT country. Their houses are small, easily constructed, and generally covered with thatched roofs.

#### Manners and Customs.

They traffic principally in rice, clothes, and cattle, and these are the *only* currency of the country. Cloths, they manufacture, from the cotton they grow themselves, beautiful specimens of which, and of their implements of hunting and war, they pointed out to me, in the African collection of the Philadelphia Museum. They manufacture iron from the ores, and also import it from the *east*, which they say is better for the making of edge tools, than that which comes from the *west*, or Sierra Leone. They have trades, and some of those whom I teach, are blacksmiths, house carpenters, &c. Their soil is very productive, and they are obliged to labor but a small part of the time to procure the comforts of life. Fathers do not labor after their children are old enough to work, nor the elder brothers, after the younger become large enough to take their places. Instead of performing manual labor, they attend to the exchanges of produce, the selling of rice, &c. and the purchasing of clothes and other necessaries.

#### Morals and Religion.

They are very hospitable, and in their journeys, whether for business, or pleasure, never pay for food or lodgings. Every body is anxious to entertain "the strangers," and as soon as it is known that they have stopped at any house, they receive more invitations, from the neighbors, *to come and eat*, than they can accept. So strict is their regard for the laws of hospitality, that if a stranger is refused food, at *one* village, and goes on to *another*, and makes known the fact, they all repair at once to the first village, seek out the man that has violated the rules of hospitality, and then "he pay plenty," (that is, they fine him heavily,) "because he be *very* wick-

ed, and God will punish nation if they do so."

Polygamy is common among the wealthier classes, but if a man ill-treat and desert his wife, he cannot marry again.

The inferior governors are elected by the people, but the office of king is hereditary. Their account of the appointment of under governors is this. "When he very little boy, he tell truth—he grow bigger, he always tell truth—he become man—if he have plenty to give to poor man and friends, all people come together and say, this man *good* man, he become our governor. We never make bad man our governor, because, if his son break law, he no believe, he will not punish; but good man make his son keep law." So also if a man is addicted to lying, he is not allowed to testify in court, (for they have a system of punishment also,) but "the judge says, go away liar-man, you cannot come here."

The Spaniards and Portuguese, (known to them by the name of Portuguese,) come into the Vai country and send the Vai men into Mendi to steal men, women, and children. The Mendians shoot these men-stealers, whenever they see them, just as they would lions and tigers. They never go to war unless they are first attacked. They remember but one war, and that was a war to repel invaders, in which they were successful.

Mr. Wilson, missionary at Cape Palmas, thinks they would not be likely to find their friends, even if they should succeed in finding their homes, as their tribe has probably ere this been supplanted by a different and hostile tribe. The answer to that, is, that these Mendians, some of them for fifty years, and their ancestors, for at least *three* generations, have lived in the *same* towns.

They all believe in *one* God, who



made all things, but know nothing of future rewards and punishments.—Every seventh day is a holiday, on which all abstain from work, put on their best dress, and devote the day to feasting, visiting, and amusements, but must not go out of their own town. This day they call *Te-ne*.\* They have no public religious worship, and never pray except in extreme cases, as when one is at the point of death, and then they do not know that God will hear them. Their ceremony, at the burial of one of their number in New Haven, was not a Mendiian burial rite, as was published in the papers, at the time, but an imitation of American customs. There is *no system of religion in Mendi*, if the uniform testimony of its inhabitants, from more than twenty different cities—some of the witnesses being fifty years old—can be relied on, in a case in which there is no motive for withholding the truth.

\* In Mendi words, as here spelled, *a* has generally the broad sound; *e*, as in French, is sounded like *a long*; *i* like *e*, and *u* like *oo*.

#### RETURN OF THE MENDIANS.

The article from the anti-Slavery Reporter proceeds, "Thus light appears to be breaking in upon this subject, and the feasibility of those long exiled Africans returning to their kindred and homes, is made more apparent. We publish these details for the gratification of the numerous donors to the Amistad fund, and for the information of our English friends, whose attention we specially crave to the facts elicited."

So great is the desire of these people to return to their native country—to their "wives, children and friends"—and so much encouraged are the committee in the belief that the situation of Mendi, and the route to it, can be learned at Sierra Leone,

that they have resolved on sending a special agent to that colony the present autumn, accompanied by Covey, and two among the most intelligent of the Mendians, on a tour of inquiry. If it be possible for them, they will reach Mendi—convey to the relatives of Cinque, and the rest, the fact that these men and children, supposed to be lost, are alive and well—that is, the survivors of the group who were torn from Africa by the human bloodhounds who transferred them to Ruiz and Montes. After conveying this joyful intelligence, they, or some of them, will return to the United States to conduct the whole band to Africa. Joshua Coffin has been selected as the proper individual to go to Sierra Leone on this important mission. His noble daring, skill and perseverance in visiting Mississippi, and bringing off Isaac Wright, a New York colored young man, who had been sold into slavery by a Yankee Captain, together with his general intelligence, eminently qualify him for such an undertaking.

An additional teacher has recently been employed at Farmington, and the progress made by the Mendians in acquiring knowledge is very satisfactory. Their general conduct also, is highly commendable.

The committee have just forwarded a memorial to the President of the United States, soliciting the aid of Government to send back these Africans to their native land, and it is hoped that Congress, on his recommendation, will make the necessary appropriation. It will be honorable to this nation to furnish the means of restoring these men to their own country and their friends. The world will say, *that is right*.

The thoughts of many of the christian friends of these Mendians, and of the friends of Missions, have been turned to Mendi, as affording a

providential opening for the establishment of a missionary station, whenever Cinque and his companions are able to reach the place of their nativity. No opening of equal interest has occurred, in modern times, to plant the gospel in the heart of a pagan land. What an escort—what a body guard—would these Mendians be to American missionaries, who should accompany them to their homes and to their countrymen!—What an opening to preach the glad tidings of the gospel! With what an amazing interest would such a missionary station, be viewed by Christian people in this and other lands! What donations—what prayers—what solicitude—what anticipations would cluster round such an enterprise! The question has been asked again and again, will the friends of these Africans establish a new missionary station under the care of a new Board, or will they commit its control to any of the existing missionary Boards, and to which? This question is one of momentous interest and responsibility. The committee, acting for these Mendians, for the numerous and influential donors, and for the Great Head of the Church, have prayerfully weighed the matter, and resolved that a missionary station ought to be commenced in Mendi, and that it ought not to be connected with any missionary society that sends agents into the slave States to solicit donations of slaveholders, or which receives donations from slaveholders, knowing them to be such.

N. B. The Union Missionary Society would not, we presume, by any language they have used, wish to leave the impression that they desire to monopolize the Mendiian Mission, but only to share it with others of a *kindred spirit*. Mendi and its vicinity must afford openings sufficient for scores of missionaries.

#### Missionary Anti Slavery Correspondence.

LETTER OF REV. MR. PERKINS.

Orooomiah, Jan. 22d, 1841.

To Lewis Tappan, Esq., Treasurer of the Am. and For. Anti-Slavery Society.

DEAR SIR,—Your letter of Aug. 1st, 1840, with the annexed Constitution of the American and Foreign Anti-Slavery Society, and a parcel of anti-slavery books, &c., for the use of our mission, came recently to hand. In reply, I would sincerely thank you for these favors, and say, that having carefully read the preamble and constitution of your Society, I find nothing in them with which I cannot fully accord.

You request my correspondence and prayers in behalf of the anti-slavery cause in our country. That cause has long had my prayers. In relation to correspondence, it avails little what the obscure missionary, in his distant exile, may think or say, respecting evils that exist in his native country. As, however, the very circumstance of the missionary's removal from the din and clamor of controversy, and the excitement of interest or party, may tend to qualify him in some measure, to speak *candidly* on exciting subjects, I conceive there may be propriety, or at least, no impropriety, in his calmly, but frankly declaring his views on such subjects. And I therefore hesitate not to state briefly my own views, in this connection, on the subject of slavery.

It is now almost eight years since I left America. Anti-slavery exertions had not long been commenced there, at that period, at least on an extensive scale. They however, had my sympathy from the first, being, as I thought, founded on truth and righteousness, and prompted and guided by Christian philanthropy. Since leaving America, my principal sour-



ees of information, on this subject, and indeed almost my only ones, have been two weekly periodicals, with the perusal of which our mission are favored, viz. the Boston Recorder, and the New York Observer. These two excellent periodicals, it is well known, have been far enough from espousing the cause of anti-slavery societies as such. And still, the contemplation of this subject, as variously presented, in these papers, from time to time, has only tended to strengthen my conviction, from year to year, that the so styled "Abolitionists," odious as they have been extensively regarded in America, have in general had mercy and truth and righteousness on their side, so far as the subject of *slavery* was concerned.

Often indeed have I been deeply pained, in observing the heat and vituperation that have characterized too much of the discussion, on the subject of slavery, on both sides of the question, in America; "for the *wrath* of man worketh not the righteousness of God." Sores too have I been shocked to observe the wild, absurd and monstrous excrescences, which I need not name, that have grown out upon some anti-slavery organizations in America, but which, I am happy to know, are fully wiped off from the Society of which you are an organ. But notwithstanding all these flagrant blemishes on anti-slavery organizations, still greater pain and astonishment have been excited, in my mind, by the *appalling* APATHY, on the terrible evil of slavery, that obviously pervades the great mass of the ministers, and Christians, and people of America, and prevents them from *doing any thing*, and seems to nerve them with an almost desperate determination NOT TO DO ANY THING for its removal.

I am by no means forgetful of the difficulties in the way of removing

this fearful evil. Still, as I view the subject calmly from this distant position, I feel a deep conviction that it is the solemn duty of all, who fear God, or regard man, in America, to "*do something*," and it is equally my belief, that a *FEELING HEART*, for the untold miseries of the injured African, pervading even the Christian part of the community, would not be long in finding out what that "*something*" is, which ought to be done and might be done, for the entire abolition of slavery, in our beloved country.

Far removed though I am from the scene of its enormities, I cannot forget the fearful evils of slavery, in my native country. I could not, were I never to hear or read another syllable on the subject. But even here, we are reminded of it. Every European, who strolls through these distant regions, for curiosity, for honor, or for gain, keenly goads us, by tauntingly, but justly pointing us to *American slavery*, that foul blot of inconsistency, which so mars the escutcheon of our *Republican glory*. The condition of the Nestorian Christians, too, for whose salvation we are more particularly laboring, is such as often to remind us of the slaves of America. They are trodden down to the dust by their Mohammedan masters, not for difference of color, but for bearing the name of Christ. It is truly affecting to witness their degradation, and, often, their sufferings. There is, however, but a small comparison between the rigors and the horrors of their condition, and that of the southern slave. The Nestorian, notwithstanding all his disabilities, is never bought or sold; he may hold private property to some extent—may receive missionaries to instruct him—may send his children to school—enjoys the sanctuary of his home unviolated, and feels and acts as though he thought himself a *man*. Yes, though

I blush, and my heart sinks within me at the acknowledgment, yet truth and candor compel me to say, that in all my travels and residence, in these *dark realms* of MOHAMMEDAN DESPOTISM, I have seen nothing in the shape of oppression to equal, and scarcely to bear a comparison with the rigors and abominations of that under which *millions* of immortal beings are at this moment groaning, in our OWN CHRISTIAN, PROTESTANT, REPUBLICAN AMERICA.

Were the natives of this country to know the extent and the enormities of slavery in America, how pointedly would they apply to *us* the cutting proverb, "Physician, heal thyself." May they soon know this evil, in the story of its removal!

I can never think of the land of my kindred, but with the feelings of the patriot Jew, in his exile at Babylon: "If I forget thee, O Jerusalem," &c. In proportion to my attachment to America, however, is my solicitude for its honor and its safety, while this "monstrous offspring and curse of sin," unparalleled in enormity in all Christendom, if not in the whole world, continues to be practised and tolerated. And I am often constrained with another to exclaim, "America *must* sink Slavery, (and that soon,) or Slavery will sink America."

How long shall the hopes of universal freedom, and the dearest interests of our holy religion be jeopardized, by the apathy of the friends of man, and the servants of God in our country, on this momentous subject? Neither the Christians nor the statesmen of America need be told, that the nations of civilized Europe are gazing and hissing and frowning upon the abominations of her domestic slavery. And, what is far more fearful, that a righteous God has been too long provoked by it, to be expected much longer to withhold the vials of

his indignation! May that God, who is merciful as well as just, avert the calamities which slavery seems threatening speedily to bring upon favored America! With my whole heart I bid those, God speed, who are praying and toiling to remove this mighty evil, and avert those fearful calamities. And I would pledge them the only humble co-operation I can offer—my fervent, unceasing prayers. Their cause is the cause of God; and however weak and fallible may be the instruments engaged in it, the *TRUTH is mighty and it will prevail*.

Nor can I help believing, that the day is not far distant, when the good people, in America, much as they are now divided, will be of one heart and one mind, on this momentous subject. It does appear to me, that an evil so appalling in magnitude and in guilt, as American slavery, incurring as it does, the rebuke of the world, and provoking, as it must, the frowns of Heaven, cannot, when fairly spread out to view, in the light of the present day, much longer find advocates, or apologists, or neutrals, among American Christians, or American patriots.

Excuse the extreme haste with which I have penned this letter; my pressing missionary labors compel me to write thus, or not at all. While I beg to remain,

Very respectfully, and most truly,  
Yours, JUSTIN PERKINS.

LETTERS TO A MISSIONARY. NO. I.

From the Emancipator.

PHILADELPHIA, July 22d, 1841.

Rev. Joshua Leavitt,—

Dear Brother:—The following letters were originally designed for the perusal of no other one than the individual to whom they are addressed, Dr. W. B. D., late missionary physician to China.



But, at the request of two or three of my friends, who have read some portions of the letters, I now offer them for publication in your valuable paper, with the hope that they may be instrumental in removing from the minds of many, their prejudices against the abolitionists, and of convincing them of their duty to labor for the deliverance of the slave.

Yours, for truth and righteousness,  
SAMUEL D. HASTINGS.

PHILADELPHIA, July, 1841.

*My Dear Brother,*—As you were about leaving your native land, I endeavored, to the best of my ability, to lay before you the claims of the anti-slavery cause. In addition to writing one or two letters, I supplied you with works on the subject, which, if they were carefully read and prayerfully considered, I feel almost certain would have convinced you of the correctness of the great principles and measures of the anti-slavery reform. I was anxiously looking for the result. Your letters came, and O how sadly was I disappointed! I found that your views were unchanged. In your letter, you refer to the conduct of "Commissioner Lin," in his efforts to stop the opium trade: and, having pronounced his measures as "headstrong and injudicious," and as calculated to increase the evil which he was aiming to "abolish," you compare him and his movements to the abolitionists of our country, and their movements for the abolition of American slavery. Now, my dear brother, I do not pretend to say that *all* abolitionists are prudent and judicious men, or that all of their measures, in their remotest detail, are wise and well calculated to accomplish the end aimed at; yet, I do say, that the great anti-slavery movement carried forward by the abolitionists and opposed by colonizationists, pro-slavery

men and slaveholders, is founded upon the true principles of Christianity, is a movement which has the favor of God, and is one which is destined finally to triumph. Man is an imperfect being. Abolitionists do not claim to be better than others. They are peculiarly exposed. It would be strange if they did not do ten thousand wrong and injudicious things.— Yet I do candidly believe, that, under all of the circumstances of the case, they have acted as wisely, as prudently, as disinterestedly, as conscientiously and as faithfully devoted to the cause of God and truth, as any body of men have ever done, who have been as much opposed, as much slandered, as much abused and as much exposed to the temptation of being rash and impatient as they have been. We have looked abroad over our land, and we have beheld a system of slavery in existence which is declared to be “contrary to the principles of natural justice, of our republican form of government and of the Christian religion, and is destructive of the prosperity of the country, while it is endangering the peace, union and liberties of the States;” which is crushing to the earth nearly three millions of our fellow countrymen, our brethren, children of a common Parent; depriving them of the fruits of their own labor, inflicting upon them the most horrid cruelties, depriving them of the marriage institution, separating families, selling husbands from their wives, children from their parents, shutting up their minds in darkness, depriving them of the Bible, and thus keeping from them the news of a Saviour, and of the way of salvation. The whole of the abominations of slavery are not known.— They never can be. We see but the mere outside. You express “fear that many of the pictures painted are highly colored and overwrought.”—

No, no, my brother, you are wrong. They do not convey an idea of the one-half of the horrors of slavery.

The slaveholders themselves would hardly exaggerate, when speaking of the condition of their slaves.

In my next, I will adduce the testimony of Southern men, and Southern ecclesiastical bodies, in relation to the *moral* condition of the slaves.

Very truly your friend and brother,  
S. D. H.

*Address*

*Of the American Wesleyan Anti-Slavery Mis-  
sionary Society, to the friends of the enterprise  
and the public generally.*

An American Wesleyan Anti-Slavery Missionary Society has been formed, and in sending our first salutation, we deem it proper to state the reasons for such an organization, as well as the principles upon which it has been founded, and by which it is to be directed.

## REASONS FOR THE ORGANIZATION.

1. It is a fact well known to the public, that there are many ministers and members and friends of the M. E. Church, who have not for some time past, and who will not for time to come, do any thing for the missionary cause through those channels heretofore provided in consequence of their connection with the crime and pollution of American Slavery.— Their consciences forbid them to put their contributions for the conversion of the heathen and the salvation of the world, into a treasury which not only receives but seeks the gain of oppression, and applies to sacred purposes, monies wet with the tears, echoing with the groans, and stained with the blood of the enslaved and perishing millions of our own country. Could it be shown that these conscientious scruples are not well founded, as it is to be presumed that those who entertain them are honest, they would still be an effectual barrier in the way of their co-operation in the missionary enterprise, until their consciences can be corrected by enlightening their judgments; and whether these scruples are well founded or not, there is no prospect of their being soon removed, for it is notorious that they are deepening and spreading wider through the Christian public. Under such circumstances those who entertain these scruples of conscience, were under the necessity of choosing between wholly retiring from the missionary enterprise, or opening a new channel through which they may direct the

streams of their benevolence in efforts to extend the waters of salvation to the now lost, faint and thirsty of their fellow beings ; and they have chosen the latter. Will any one condemn their course, under the circumstances? Will opposers say that they are so attached to particular modes and forms, that they would rather have their brethren do nothing, than to do a good work in a way different from their own? Such a spirit has already been sufficiently rebuked by our Lord, in the persons of the disciples who said, " we saw one casting out devils in thy name and we forbade him because he followed not us."

2. Though the simple fact of the existence of these conscientious scruples, without any probability of their being soon removed, is of itself sufficient to justify the organization of a new Missionary Society, yet it may be well to consider the views and principles upon which these scruples depend, which we think cannot fail to cause them to be respected in the view of an enlightened Christian public.—The first great principle is, that slavery as it exists in the Southern States, is a sin against God, and a violation of the most sacred rights of humanity; that it is a crime of awful magnitude. The question must turn on this point; slavery must be right or wrong, and if it be wrong, it cannot be denied that it is one of the greatest wrongs that can be perpetrated upon human nature. If slavery be right in itself, then it must follow that it is right to do all that is necessary to be done to support the system; but if slavery be wrong, it follows, on the other hand, that the process of enforcing it is wrong and doubly so, where the acts by which it is enforced are wrong in themselves, independently of their tendency to support slavery. Taking this view, slavery is far worse than any one crime that can be named; it is more than any one violation of human rights, for it is a complication of many crimes, and a violation of all human rights. Saying nothing of the direct violation of the law of God, and of the high insult offered to Him who created man for his own glory, and who says, "*all souls are mine*," slavery stands charged, not only with its own inherent wrong, that of claiming and holding human beings as property, but of enforcing this claim by acts in themselves wicked—acts which no man would have a right to perform even to enforce a *just claim*. Slaveholders claim men as their property, and to enforce this claim, they deny their victims the right of mental culture; they deny them the right of possessing and reading the Bible, and, to a very great extent, they deny them all religious knowledge. These are acts which would constitute fearful crimes, performed under any circumstances, and how much greater is the crime when performed to enforce the unrighteous claim of property in the souls and bodies of men. We repeat, a



greater wrong cannot be perpetrated upon human nature, for to all the inflictions laid upon the mortal body, not unfrequently amounting to the *taking of life*, is to be added the *murder of the immortal soul*. But we will not attempt to enlarge upon the great sinfulness of slavery.

Another principle upon which our conscientious scruples rest, next to the great sinfulness of slavery, is our conviction that by uniting with those who perpetrate these evils, in a voluntary religious association, and by mingling our contributions with the fruit of their crimes, knowing the facts in the case, we became accessory to the unrighteous system. This would not be disputed in relation to any other crime. Should we organize a missionary society, composed of one half pirates or common burglars, who obtain their money by blood and plunder, and take their ill-gotten contributions into our treasury to support our common institution, would not the enlightened world hold us responsible for the conduct of our fellows, who should pursue such a course? They certainly would. We wish all to bear in mind that the question here is not whether slavery is as bad as piracy, but are we responsible for it under the circumstances? If we should be responsible for piracy and burglary under the above supposed circumstances, then must we be responsible for slavery by sustaining the same relation to this system, and how great is the evil, is matter of separate consideration. Would the missionary society be justifiable in receiving the income of a theatre or a brothel? If not, why may it receive the income of slavery, knowing it to be such, on the supposition that slavery is wrong? It should be distinctly understood on this point, that the question is not, do those who adhere to the old missionary society, make themselves responsible for slavery? but should we make ourselves responsible for slavery, were we to adhere to it, *with our views*?—We do not wish to be uncharitable by condemning men for not improving upon light which they have not got; we have supported the missionary society without incurring the guilt of slavery, and what we have done, others may do, under the same circumstances; but with the views we now have, we can do it no longer, and when others shall see as we do, it will be their duty to pursue a course consistent with the light they shall then enjoy on this subject.

3. By organizing an Anti-Slavery Missionary Society, we hope to cease to lend our influence to the support of slavery, which we believe we should do by continuing to co-operate with the old society; while on the other hand, we hope to exert a stronger influence against this cruel system of oppression. Though we may be opposed to slavery with all our hearts, yet by joining with it and seek-

ing its fruits to sustain our benevolent enterprises, and by contributing of our own free earnings to support as missionaries those who hold their fellow beings in bonds, our conduct cannot fail to go far towards neutralizing all our efforts to suppress the evil we thus countenance. It is matter of fact that the Missionary Society of the M. E. Church has employed slaveholders as missionaries, and our contributions, when we contribute to that society, go to support them. The society has in its employ at this moment, a slaveholder as a traveling secretary to collect funds; and who does not see that an extensive slaveholder, traveling throughout the country as an accredited agent of the Missionary Society of the M. E. Church, must exert an influence in favor of the system of slavery?

Moreover, by organizing an Anti-Slavery Missionary Society, into whose treasury the fruit of slavery is not to come, and in whose employ the slaveholder is not to be found, we hope to give a clearer and more decisive testimony against the wicked and oppressive system of slavery, than we could otherwise do. Let the friends of the oppressed in the M. E. Church rally around this standard, and a thrill will be felt through the ranks of the embattled host, a new impetus will be given to the holy cause of universal liberty, and the dark and oppressive system of slavery will be terror stricken and quail.

4. Another reason for organizing a new Missionary Society, is found in the hope which we indulge that by so doing we shall essentially advance the missionary enterprise, and the interests of the Redeemer's kingdom, beyond what we, with our present views, can expect without such organization. We have been taught of God that though "the kingdom and the power and the glory" are His, yet He chooses human instrumentalities in promoting them, and that means are to be employed by us for the spread of the Gospel and for the salvation of the world; and that notwithstanding "it is not of him that willeth nor of him that runneth but of God that showeth mercy," yet we are authorized to look for results proportioned to the amount and purity of the means employed, and the strength of faith with which we apply them.

We do not deny that good has been done by the present missionary society; we admit that hundreds and thousands have been converted through its labors, but we do not believe that as much good has been done as would have been done in the use of the same amount of means, free from the pollution of slavery. There are several reasons for believing this, among which we name the following:—

The simple inconsistency, which the present state of things presents, is of itself sufficient to embarrass the missionary cause, especially

among enlightened Jews, Mohammedans, and Pagans, the very people whom we desire to convert. To send the missionary to a distant land to preach the Gospel, while those very persons who are engaged in this work, make and sustain laws by which the missionary and the Gospel are shut away from millions among themselves, is an absurdity too great to be long overlooked by the heathen world. To send the Bible to the heathen in foreign lands, while we deny it to our own citizens by law, is an inconsistency so great and glaring as to defeat the cause of missions among the heathen, *just so soon as the facts in the case shall be known*. The Missionary Society of the M. E. Church at this time, as above remarked, has a traveling secretary D. D. employed to raise funds to send missionaries and Bibles to the heathen, while he holds a large number of his fellow beings in bonds, under a system that forbids giving a Bible to one of them, or teaching one of them to read the Bible. To throw off these embarrassments that we may be more successful in the missionary work, we disconnect ourselves from a society thus circumstanced, and lift up a new standard around which to rally, free from the disgrace and guilt of American Slavery.

Again, we believe that we shall be more successful by pursuing this course, on the ground that God will grant a greater blessing upon efforts that shall be made disconnected and pure from slavery. The very means which are now employed, are ill-gotten on the part of those who put them into the missionary treasury, and can we expect such an offering will be as acceptable to God, who "hates robbery by burnt offering," as the means which are the fruit of honest industry? It cannot be. By confining ourselves to the fruit of honest industry, we may have a smaller sum to spend in the missionary cause, but God who has told us that "the battle is not to the strong, nor the race to the swift," can make that small amount accomplish more for the salvation of the world, than all the treasures of earth, *stained with the oppression and blood of slavery*.

OUR RIGHT TO ORGANIZE A NEW MISSIONARY SOCIETY.—We should not have deemed it necessary to say any thing in relation to our right to form a society for aiding in the work of spreading the Gospel of the Grace of God, did we not know that such right has already been denied by some, who claim a full share of respect for their opinions. The right of promoting the cause of truth, morality and religion, according to our best judgment and conscience, is among the natural and inalienable rights of man; it is a right which no man or body of men in the capacity of Church or State, can take from us; and it is a right which we can never, without proving false to God, resign or surrender into the hands of others. It is an *original right*, which no conventional

rules of church or state can take away, or even suspend for one moment. It is inseparable from the right of conscience and a right to obey God.

From the above it must follow, that if there were any rules of the church, prohibiting such a measure, such rules, being an infringement of natural and inalienable rights, which we are not at liberty to surrender, cannot be of binding force, but must be null and void. But we deny that there are any such rules. Among all the sayings that have been put forth upon this subject, by the opposers of the enterprise, we have never seen one appeal to any law or rule of the church, which directly or indirectly forbids it. This is good evidence that there is no such rule, for *could it be found*, those who have manifested such hostility to the measure, would not have failed to produce it.

Should it be said that there is no rule of discipline authorizing such a measure, our reply is, that we have no occasion for any such rule; we have a right to do it without: our warrant is found in the words of Him, who, being clothed with all power that is in heaven and in earth, said, "*Go ye into all the world and preach the Gospel to every creature.*" To suppose that we are bound to wait for the sanction of the church—that is not the church, but some of the ministers constituted a General Conference, is to condemn the organization of the Missionary Society of the M. E. Church, for that was not only organized without such sanction, but it was done in the face of direct and spirited opposition from some of the "*chief ministers*."

Great denominational bodies, extending from the far-famed St. Lawrence to the Gulf of Mexico, and from thence along the shores of the distant Sabine, skirting the shores of the Atlantic, and spreading from thence far to the West, where the sun goes down behind the billows of the Pacific Ocean, cannot be expected to move all at once in a new enterprise, however good it may be in itself. This fact is written in the history of the past, it is recorded in the journal of the temperance reform, and it is seen in the organization of the Missionary Society of the M. E. Church.—Should not a part take hold of any new enterprise, until all were ready, it is probable all would never be prepared for any thing great, good and glorious. In all great and good undertakings, it is the few that begin the work and operate upon the many; it is the little leaven that leaveneth the whole lump. To deny to a part the right of beginning a glorious moral enterprise, because all are not ready, would be not only an infringement upon their rights, but it would impede the progress of the church and put off the day of the world's redemption.

With these views and feelings, we have organized the American Wesleyan Anti-Slavery Missionary Society; in the name of God,





we lift up our banner and invite all who believe and sympathize with us, to rally around it. Let auxiliaries be formed in every Conference, Circuit and Station, where there are abolitionists enough to enter into an organization. Let none be fearful; let no one say we are few and small, but "strengthen the weak hands; say to them that are of a fearful heart, Be strong, fear not," and "a little one shall become a thousand, and a small one a strong nation." Only come up and surround the standard in the name of God, and under the influence of His Spirit, and victory shall crown the enterprise; a new impulse shall be given to the missionary cause,

A spring which ne'er shall spend while time endures,  
But ever spending strength anew shall gain,  
Till Christ shall come and glory crown the scene.

"The solitary places shall be made glad, and the wilderness shall blossom like the rose;"—"the North shall give up and the South keep not back;" the slave shall leap from his sundered fetters and "Ethiopia shall stretch out her hands to God;" and then shall the glad anthem of redemption roll over the sultry plains of the South, and echo from every hill top and every rocky cliff of the North, and the heathen shall take up the song and roll it back from every island of the sea. O Lord, hasten thy coming and fill the world with thy glory! Amen, and Amen.

### Miscellanies.

#### EARLY OPPOSITION TO THE UNION SOCIETY.

The following article appeared in the Boston Recorder of Sept. 3rd. This was before the Constitution of the Society or the doings of the Missionary Convention were published. We hope it will not be thought to manifest "a spirit of distrust," if we say that this putting of Mr. B's name foremost, and so prematurely charging upon the Society principles of which they had no distinct knowledge and on neither of which, strictly speaking, is it based, looks like unbecoming haste to cast odium upon an infant Missionary Society.

A NEW FOREIGN MISSION SOCIETY.—It is stated in some of the papers, that Mr. Brewer and gentlemen connected with African churches in this country, have formed a new Missionary Society, on the principle of receiving money neither from slaveholders, nor those engaged in the traffic in intoxicating drinks; and that the Amistad Captives are to be intrusted to its care, and that a missionary is to be sent with them to establish a Quere? How long before a missionary society will be formed on the principle of receiving no contributions from licentious men, from covetous men, from Unitarians, from Universalists, nay from any impenitent sinner?

ANSWER. As soon as there shall be in these professedly virtuous United States, two millions and a half of the victims of licentiousness; when openly licentious men and women shall be found by tens of thousands in our churches; when licentious Elders D. and C. &c., shall be encouraged by ministers and professors of religion to stand up in pulpits in Boston and justify licentiousness as a "patriarchal institution;" when the corresponding, honorary and corporate members, receiving agents, and even presiding officers of our largest Missionary Boards, are men known to be licentious. When this comes to be the case, should the friends of purity, see fit to form a new Missionary Society on the principle that no licentious man shall be a member, and that it will endeavor, especially to discountenance licentiousness, refusing to receive into its treasury the known fruits of licentiousness, we trust that religious newspapers will not be in haste to condemn their measures.

#### A CHOICE OF WAYS TO THE HEATHEN.

Anti-Slavery men are often troubled by the pro-slavery tendencies of their Missionary Societies. To quiet their consciences they are asked, "But will you suffer the heathen to perish, by withholding your contribution?" To this question there is more than one answer. The success of the gospel, in the first place, does not always depend on the amount of money, or even of men, which a Society may have at their disposal. And if it did, it certainly is not limited to the instrumentality of any one society. Whether we are contributors of one, or a hundred, or a thousand dollars, all may now find Missionary Societies which discountenance slavery, ready to receive and despatch our offering. Candidates for missions at home, and missionaries already in the field, are to be had in abundance, who would prefer the service of such a society. No mission begun, or to be begun, need be neglected for lack of suitable anti-slavery men, if only anti-slavery money reaches the treasury of these societies, that do not honor with office, or knowingly encourage the offerings of slave-holders.

### Missionary Library,

FOR THE UNION MISSIONARY SOCIETY.

The Sub-Committee anticipate the action of the whole body, in calling upon their friends, to commence without delay, the formation of a Missionary Library, for the use of the Executive Committee. It is needless to remark on the importance of such helps to its enlightened action. The experience of all Missionary Societies confirms it. Books of reference, such as the Reports and Periodicals of other Societies, Voyages, Travels, Histories, Geographies, &c. &c. ancient or modern, will be thankfully received, and may be transmitted to any of the officers of the Society. Our British friends will most readily communicate with the Treasurer, Rev. Theodore S. Wright, New York.

### Donations

TO THE UNION MISSIONARY SOCIETY.

The following donations were mostly received at the close of the Convention, to constitute the donors, Members of the Society.

H. Foster, Prince Swan, Lucien Burleigh, Aug. Wm. Hanson, Rev. J. W. C. Pennington, Luman Pellam, Lewis Hamilton, Wm. Mitchell, Hartford, \$1 each,	\$8 00
Rev. Jeremiah Asher, Rev. John P. Campbell, Providence, R. I. \$1 each,	2 00
Rev. Josiah Brewer, Emilia A. Brewer, Wethersfield, Ct. \$1 each,	2 00
Wm. M. Lively, M. D., New York,	1 00
Dea. Amos Beckwith, Middletown, Ct.,	1 00
Ichabod Coddington \$2, Louisa B. Coddington, Farmington, Ct. \$1,	3 00
Calvin T. Swan, Northfield, Mass.,	2 00
Daniel R. Condol, Lyme, Ct.,	1 00
Rev. Francis Cook, Washington, D. C.,	1 00
Samuel Jones,	1 00
Stephen H. Gloucester, Philadelphia, Pa.,	1 00
Rev. Amos G. Beman, New Haven, Ct.,	1 00
Rev. John W. Lewis, Concord, N. H.,	1 00
James L. Smith, William Green, Springfield, Mass., \$1 each,	2 00
Missionary Box,	34
	\$27 34

By members of the Talcott Street Congregational Society, Hartford, to constitute their Pastor, Rev. J. W. C. Pennington, a Life Member, of U. M. S.	10 00
To constitute A. W. Hanson, Life Member, by Rev. J. Brewer, Wethersfield, Ct.,	10 00
	\$47 34



### *Horrors of the Slave Trade.*



The above engraving shows the position in which the wretched victims of this traffic are confined, on their passage from African to American shores. The vessel which brought Cinque and his companions, is said by them to have been about four feet between decks. They were fastened, however, in the same way, by their wrists and ankles. It is estimated that about 500,000 Africans are annually torn from their native land. Various methods have been attempted to put down this abominable traffic. Great Britain, in particular, by treaties and the intervention of cruisers, has made costly and vigorous efforts to break it up. Some slight change too of the places of embarkation, rather than of the number of victims, has been accomplished by promiscuous colonization. So far as efforts in Africa are concerned, the introduction of the gospel by truly pious men and women, is doubtless the main thing to be attempted. But the *abolition of slavery* is the only remedy on which we can rely for its extinction in our times. Missions, then, which discourage slavery, are those especially to be patronized, if we would empty the hold of the slave ship.







## **N. B.—To Subscribers and Patrons.**

The following extract of a letter from an agent, after attending the late Christian Convention at Clinton, will explain the reasons of the step announced below.

—I would suggest that the Herald be published in a different form; say the size and form of the Oberlin Evangelist, and that the price be reduced to 50 cents a year. I am confident that it will be impossible to obtain patronage sufficient to support it in its present form. The postage on the present form will be 60 cents, or 5 cents a number; while the postage on the form of the Oberlin Evangelist would be but 1 1-2 cents a number, so that the whole expense of the form of the Evangelist, would be but 8 cents more than the postage on the present form. That class of Abolitionists to whom we must look for support, are well supplied with papers, are also frequently called on to support the cause, and do not feel as if they could pay so much for the Herald as \$1.60 a year. By making the change, I am persuaded that I can procure five subscribers, where I can now procure one. I think the difficulty arising from the fact that two numbers have been issued in the present form, may be obviated, by sending two copies to those who have paid, or by giving them credit for two years. The proposed change will save you, I doubt not, two or three hundred dollars. I have consulted with leading brethren in this place, and they fully concur with me in the proposed change. I feel anxious that the Herald should be placed in as many hands as possible. In conclusion I would say, that I do earnestly hope that the change may be made.

We feel the weight of these suggestions, because—

1. It is highly desirable that Abolitionists should be familiar with the array of facts bearing on the Anti-Slavery missionary cause. These facts it will be the object of the Herald studiously to collect.

2. It is peculiarly a time to practice economy in helping forward the great reformatory work of the Gospel. Emphatically may it be said of the present enterprise, "Not many rich—are called."

But 3d. There are serious objections to changes in the outset of such a publication. To meet the various difficulties in the case,—to bring the Herald within the reach of all and yet not disoblige present subscribers, it is proposed, however, to publish it henceforth in a double series.

### TERMS.

**REGULAR SERIES:** Devoted to *Anti-Slavery Missions*, once in *two months*. Price *fifty cents* a year.

**Extra Series:** Devoted to *Self Directing, &c. Missions*, once in *two months*. Price *fifty cents* a year.

**N. B.**—Each series will be numbered and paged distinctly, and may be had separately.

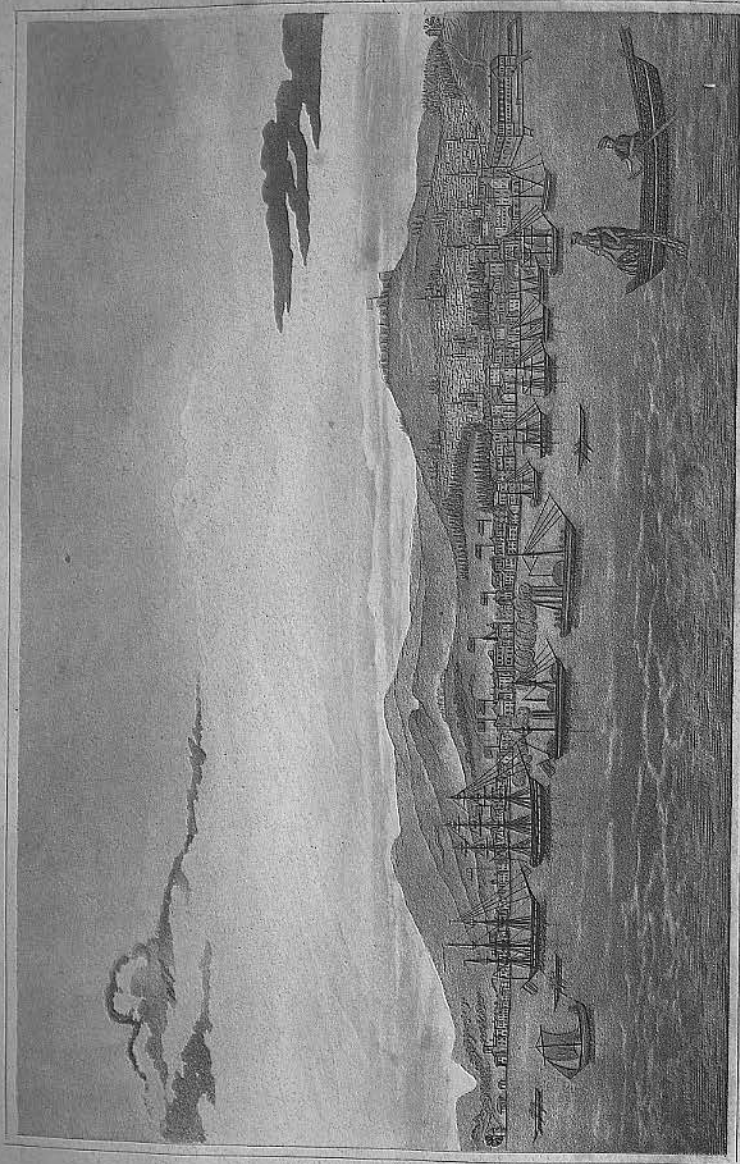
Seven copies of either series, may be had for \$3, if sent to one address: and six copies of the entire set for \$5.

To patrons and particularly the conductors of the Anti-Slavery press, we would express our great indebtedness, and at the same time say in a word, our subscription does not as yet cover the expense.

To the Publisher of the Western Reserve Cabinet and others similarly situated, we would say, send the best money you can conveniently.

Our time of publishing will be in season for the Monthly Concert of Prayer for the oppressed. The two first numbers have an extra half sheet, whose extra postage will be saved on subsequent numbers.





S. M. W. H. N. A.  
From the Harbor.

# THE UNION MISSIONARY HERALD.

Vol. I.

FEBRUARY, 1842.

No. 2.

## *The Levant.*

EXTRACTS FROM MR. BREWER'S JOURNALS.

### *Departure from Smyrna.*

The view of Modern Smyrna, prefixed to this number, though uncommonly accurate at the time it was taken some half a dozen years ago, differs slightly by the addition of the steamers, from what it would have been at the date of the following journal. A greater and more melancholy change, too, has come over the original the last year, by a distressing conflagration, which laid in ruins some ten or twelve thousand houses in the central part of the city.

### *Saturday, June 11, 1831.*

The plague, scattered cases of which began to be rumored the latter part of May, re-appearing after an intermission of many years, has caused unusual alarm and precaution among all classes of people. It is estimated that 30,000 persons, or one fifth of the population, have in consequence, fled from the city to the villages in the immediate neighborhood, or to Vourla, Scio, the islands of the Archipelago, &c. The Greek teachers were among the first to withdraw. Schools of every description were closed, and of course our own pay and charity schools among the number. Public worship in the English and Dutch Protestant Churches has been suspended. At our Monthly Concert for prayer on the 6th, only our venerable friend, Mr. Lee, met with us, and no one could be found besides him to attend at the Chapel on the Sabbath. Rev. Mr. Arundell, the British Chaplain, being at Con-

stantinople for the health of his family, and Rev. Mr. Lewis, of the London Jews' Society, some miles distant in the country, I have by request conducted the funeral services for three Protestant children, who have lately died of other diseases. Still Mr. L. holds himself ready when called on, to perform the functions of chaplain. All public business or private intercourse between families, except of the strictest necessity, has ceased. Nothing, therefore, remained for us in Smyrna, but indoor and closet labors. Some of these, such for example as neglected correspondence, the study of languages, &c. might under eligible circumstances with great advantage be attended to at this season. Our dwellinghouse, however, being small, as well as almost destitute of a terrace or suitable place for exercise, and in a quarter usually regarded as unhealthy, we began to cast about for some means of greater usefulness elsewhere. To facilitate our movements, Mr. Barker, Agent of the British and Foreign Bible Society, kindly furnished us with a hundred Modern Greek Testaments for distribution; but he was not himself quite ready to undertake a contemplated tour to Candia. As it was supposed the Turco-Greek islands would not be subject to a quarantine, and had been little explored by Missionaries, a voyage amongst them, seemed to hold out the prospect of greatest good. In order to diminish its expense, Mr. L., one of our American friends, proposed at first to accompany us. He how-



ever declining, we found our missionary brethren, Messrs. Smith and Dwight, who had just arrived on their way to Malta from their exploring tour in Persia and Armenia, ready to arrange with us for a passage thither. We had already chartered a small Hydriote Greek vessel, now out of employ, for 2000 piastres, or something more than a hundred dollars a month. She had a crew of twelve men, and had been for many months in the service of the American Agents for the distribution of provisions in Greece.

Every thing having been thus arranged, we went on board at evening, carrying our own provisions and luggage. The Turkish custom house officers, made none of their usual demands for *bakshish*, or presents, owing probably to some new orders to facilitate the safe departure of the alarmed multitudes. Hastily spreading our beds, we lay down, as we could, in the small cabin abounding with fleas, or on the more cleanly deck, but few of us were able to sleep.

About midnight the vessel got under weigh quietly, with the springing up of the land breeze, and as we glided down the harbor, I went above and spent some time in looking out upon a lovely night scene. The bright arch of the milky way, was at right angles to our course. By the light of the stars, it would have been easy to sketch the broken outline of the mountains on either side. Behind was receding the regular form of the castle hill, at whose foot, some glimmering lights of the city were still to be seen. Health, peace, and salvation, to thy fearful and unbelieving multitudes, I inwardly prayed, and returned once more to my disturbed repose.

*Sunday, June 12.*

We had not passed the Sandgiac,

or lower castle, when the sun arose upon us. A boat which had been despatched after us with letters, overtook us some distance below, with the grateful intelligence, that no new "accident," as cases of the plague are termed in the language of the Levant, had been reported to day. The "inbat," or Smyrna sea breeze, setting in early, we had to beat down the gulf. Hence, as well as from the smallness of our cabin, we were not favorably situated for separate religious services, but a chapter was read to the crew from the Greek Testament. I gave them also a few of Mr. Wilson's spelling books, from the press of the London Missionary Society in Malta, and was gratified to find as usual in a Greek vessel, that a number of the men were able to read.

*Monday, June 13, 1831*

Doubled Cape Karavouno, the southern extremity of the Erythrean peninsula, and entered the straits of Scio.

*Scio.*

The present state of this afflicted isle, can be better understood, by glancing at its recent melancholy history.

Ten years ago, Scio was first disturbed by the appearance off the coast of a squadron of insurgent Greeks. This was the signal for the Turkish pasha to seize upon the principal citizens as hostages, and to call in a licentious horde of troops, from whom they experienced the greatest indignities and oppression. The following year, notwithstanding all the efforts of the Greek primates to keep down the spirit of insurrection, by the landing of a body of their countrymen in arms, the whole population became involved in the Revolution and the Turks were driven into the castle. Shortly after, the Turkish fleet anchored in the bay, and having bombarded the

town, landed several thousand troops. Resistance on the part of the islanders was in vain.

From this moment says Mr. Blaquiere, until the last direful act. Scio, lately an object of so great admiration to strangers, presented one continued scene of horror and dismay. Having massacred every soul, whether men, women or children, whom they found in the town, the Turks first plundered, then set fire to it, watching the flames until not a house was left, except those of the foreign consuls.—Three days had, however, been permitted to pass, before the infidels ventured to penetrate into the interior of the island, and even then, their excesses were confined to the low grounds. — An eye witness, who escaped as it were by miracle, thus expressed himself in a letter to a friend: 'O God! what a spectacle did Scio present on this lamentable occasion! On what ever side I cast my eyes, nothing but pillage, murder, and conflagration appeared. While some were occupied in plundering the villas of rich merchants, and others in setting fire to the villages, the air was rent with the mingled groans of men, women and children, who were falling under the swords and daggers of the infidels. The only exception made during the massacre, was in favor of young women and boys, who were preserved only to be afterwards sold as slaves. Many of the former, whose husbands had been butchered, were running to and fro, frantic, with torn garments and dishevelled hair, pressing their trembling infants to their breasts, and seeking death as a relief from the still greater calamities that awaited them. — With respect to the numbers who were either killed or consigned to slavery, during the three weeks that followed the arrival of the Captain Pasha, there is no exaggeration in rating the former at 25,000 souls. It has been ascertained that above 30,000 women and children were condemned to slavery, while the fate of those who escaped was scarcely less calamitous. Though many contrived to get off in open boats, or such other vessels as they could procure, thousands who were unable to do so, wandered about the mountains, or concealed themselves in caves, without food or clothing, for many days after the massacre had begun to subside on the plains.

*Six Months Afterwards.*

Six months after, in the September following, Rev. Mr. Leeves, Agent to the British and Foreign Bible Society, visited Scio, and thus describes the scene which it then presented.

I could not have conceived, without being

an eye-witness, that destruction could have been rendered so complete. We walked through the town, which was handsome and built entirely of stone, and found the houses, the churches, the hospitals, the extensive college, where, a few months ago, 600 or 700 youths were receiving their education one mass of ruins. On every side were strewn fragments of half-burned books, manuscripts, clothes, and furniture, and what was most shocking to the feelings, numerous human bodies were mouldering on the spot where they fell. Nothing that had life was to be seen, but a few miserable, half-starved dogs and cats. The villages have shared the same fate; and of a population of 130,000 Greeks, there remain, perhaps 800 or 1000 individuals scattered through the most distant villages.

*First Six years of its Desolation.*

Several thousands of the more destitute fugitives had gradually returned from their dispersion in the Archipelago and Levant, to collect the mastic gum, gather the neglected fruits, and reclaim, as they were in some degree encouraged to do, their otherwise forfeited possessions.

At length, in the year 1827, while the Turkish and Egyptian fleet was blockaded by the allied powers, before the battle of Navarino; an expedition commanded by Col. Favier, but under the direction of a committee of the Sciotes, and fitted out chiefly at their expense, made a descent on the island. The few Turkish inhabitants were soon driven within the walls of the castle, to which close siege was laid for several months. Great however as were the efforts and sacrifices of the Sciotes, they still wanted the means of effectually bombarding the fortress, and were compelled to place their chief reliance upon the effects of a blockade. I was myself at Syra when their vessels first sailed with supplies; afterwards I passed by the town of Scio at night, and saw a running fire of musketry on the occasion of a sortie, and heard the roar of their cannon in my evening's walk along the shore of Smyrna. But at the critical mo-



ment when the garrison was expected to surrender from famine, the remainder of the Turkish fleet at Constantinople, suddenly dashed through the Dardanelles—compelled the little blockading squadron to retire and covered the landing of a body of troops which had been collected on the opposite coast of Chesme. A hurried summons was despatched to the Greek frigate, but before her arrival, the Turkish fleet was on its return to its former secure station, and all that could be done was to convey away the multitudes, who again pursued the route marked by the blood of their brethren to the western side of the island.

#### *A Passing Sight of the Ruins.*

The following notes were entered in my journal, on the occasion of a second passage through the straits, about this time.

*March 7, 1828.*

After passing some of the mastic villages, in the midst of whose groves and clusters of houses are to be seen every here and there, watch or guard towers, we found ourselves at sun rise off the town of Scio. We ran in so near as to see a few Turks riding along the beach, and their banner triumphantly floating on the castle.—The wind coming ahead, we were unable to work through the narrow straits, and took the resolution, of putting into Chesme, opposite Scio, a place celebrated for the destruction of the Turkish fleet by the Russians in 1770. A Russian vessel had joined company, and our own, (Ionian,) carrying English colors, we were taken at first for another combined Navarino fleet. Fifteen or twenty fishing boats, which were lying near the shore, on our approach, suddenly made sail across the channel, and took refuge under the castle of Scio. A considerable body of soldiers stationed on the hill, ran down before

we reached the place, and formed under a breast work nearer the sea. Afterwards following our movements, they marched in single file towards the harbor. Others in the town paraded under arms, and the whole mass of the people was in motion. Perceiving the alarm caused by us, we anchored at a considerable distance, and immediately went in our boat, to where a signal was made for us to land out of the town, taking with us three Turkish captives. These we had brought from Syra, and were to discharge at Smyrna, there being a considerable number of such, scattered up and down in Greece. One of the *chaoush*, or guards, then entered the boat, and requested the captain to remain as an hostage for him, while he went on board to examine the vessels. Upon the former's expressing some reluctance, I offered to be his substitute, and sat down on a rock amidst a wild group of armed men.

I had given in the morning a loaf of bread to one of the captives, of which he was now careful to inform his countrymen, and for which I had the commendation of the whole company, in the terms of "*buono*," "*kalo*," &c., in as many languages as they could pronounce the word "good." Afterwards their attention was occupied with a most animated description of the battle of Navarino, by one of the captives, who had been present on that occasion.

On the return of the boat, the *chaoush* said in broken English—"by and bye," "half an hour," we might come on shore. Accordingly in a short time after his report was made, we were suffered to land and traffic under such restrictions, as the recent state of affairs in Scio, seemed to justify. Many of the Turks here were natives of Scio, and their conversation turned chiefly on the raising of the siege, which had so long threaten-

ed the entire loss to them of the island. The Greek soldiers have mostly evacuated it, so that it would seem that the patriotic Sciotes, must seek for themselves a home in some other quarter. The great sacrifices however, which they have made for getting up and sustaining this expedition, which has been the work not of the Greek government, but of the Sciote community, must long prevent them from re-establishing schools, that were the pride of their country.

*March 23, 1828.*

Got under weigh at an early hour, and stood close under the shores of Scio. The low waving line of hills, appears beautifully contrasted with the rugged mountains that rise above. At a distance on the former, gardens and orchards embosoming snow white dwellings, seem to say, "Here are the bowers of paradise." As we come nearer, however, and see the uncovered and *windowless* dwellings without a single man or beast near, it is too evidently a paradise into which the destroyer has entered.—Even on the deck of our vessel, there is silence, interrupted only by the expressive phrases of the Greeks, "*Kaimene, Khio, ommatia mou*." "Alas, alas for Scio, my eyes."

At Syra, I had just before sailing, met with a young Sciote, in whose father's family, Rev. Messrs. Fisk and Parsons, the first American missionaries to the Levant, had spent several of the summer months for the study of the modern Greek language. With melancholy interest I heard him relate many particulars of the manner in which these brethren had employed their time, &c. Also of the affecting history of his own family. His father and most of his near relatives were killed in the massacre, and he with the greatest difficulty had escaped among the fugitives. The wreck of his own and several kindred

families, after wandering from place to place, had at last been gathered at Trieste into one. I have frequently observed among the Sciotes, Ipsariotes, &c., that a family is composed of many perhaps distant female kindred, united under some one male head, who had providentially escaped the general ruin.

#### *Visit to Scio in 1830.*

Notwithstanding the unfortunate issue of the siege and blockade of 1828, and a second flight of a great part of the inhabitants, once more urged by the depth of their poverty, or the endearing recollections of home, they returned in considerable numbers. To investigate the condition of this miserable remnant, I made the visit spoken of in the following journal.

*Chesme, April 15, 1830.*

Notwithstanding our impatience to make the most of our limited time, the regular morning boats were detained until a Tartar bearing despatches from Constantinople, could arrive from the Aga's palace. We improved the occasion to sell a few more Testaments in the public place. At length the Tartar, an old man of weather-beaten aspect, was conducted down, and his saddle and arms brought on board by one of the police, to whom he handed a few piastres. The boat was crowded with passengers, mostly Greeks, and several of them wretched outcasts, returning to find employment, or to reclaim their possessions amidst their fathers' sepulchres. The Turk lighted his pipe and soon became lost in reverie, while we finding a niche for ourselves amidst the multitude, set down to gaze on the shores of Scio, and to ruminate on its bloody history.

Many have spoken in tones of admiration of the once lovely appearance of the town of Scio. Ranges of mountains rise one above the other from the back ground, while a wide



extent of lesser hills and plains, richly verdant with groves of orange, olive, lemon, mastic, and mulberry trees, constitutes the luxurious nook in which the city was situated. Before we reached the shore, the wind increased and the rain began to descend. The poor wretches in the boat gathered their garments around them, and the children sheltered themselves as well as possible, by crowding close around their parents. Their cheerless appearance, together with the dark sky and disagreeable weather, were in keeping with the scene which I was hastening to visit and the thoughts that were naturally passing through my mind.

At length after two hours' sailing, we set foot on the unhappy shore. A Turk came from a coffee house, which was thronged with shivering people, to ask the occasion of the firing that had just been heard at Chesme. On learning that it was in honor of the Sultan's new heir, he left us to seek a shelter for ourselves and luggage, in some one of the hovels which they had slightly constructed within the walls of their once magnificent dwellings. After being led up and down by persons ignorant of the way, yet anxious even at the expense of truth, to obtain a few paras, sometimes over a fallen wall and often through the door ways or windows of houses whose marble sides had resisted all efforts of the destroyer; at last we reached a little shop belonging to one of the *demigerontes*, or principal men among the Greeks. It seems to be the practice throughout Turkey to allow to the Greeks and indeed to all the *rayahs*, or subjects not Mussulmen, a sort of domestic magistracy. This serves to gratify the petty ambition of the chiefs, saves the Turks a great deal of trouble, and usually secures to their interest a sufficient number of time serving individuals.

In the present ignorant state of most of the Greek clergy and the mercenary nature of its church government, I always choose to increase the comparative influences of the laity, by putting the business of instruction, pecuniary disbursements, &c. in their hands. Not finding, however, the *archon* at home, and there being hardly sufficient room to receive both us and the packages of books and clothing which we had brought, we next called on the Bishop, for whom we had letters of introduction from our friend Abraham at Smyrna.

#### The Greek Bishop.

The Bishop was a young man, and had been but a few months before appointed to his diocese, of which he told us he was a native. We found him seated on a small divan, attending to some cases of ecclesiastical discipline, which he dismissed as we entered. My Greek companion recognized in him an old acquaintance, whom he had known as a priest in Smyrna. He received us in a very friendly manner—seating me beside him on the bench, which probably formed both his seat and his bed. This and a few stools, a small table, and a chart, constituted the entire furniture of the principal room. The house had formerly belonged to a Turk of distinction and had been less injured in consequence of standing apart in a garden. It had been given by the Pasha for the use of the Bishop, as it is now his obvious policy by a mild and generous treatment, to increase the number of inhabitants, that this once most fruitful island may again yield its increase. After having expended one or two thousand piastres, as he was careful to tell us, in repairs, it had been rendered a comfortable dwelling.

The *Proto-Singulos* or Secretary of the Bishop was in attendance, with

whom, in order not to burden him with our presence, we took a turn through the surrounding orange and lemon gardens. When under proper cultivation it must have been a charming place, but it was now almost entirely neglected, and the long wet grass and weeds, were very troublesome to our steps. Our guide plucked some of the finest fruit and then conducted us back to his own little room, in which lay his library of three or four volumes; one a grammar, another a commentary on the gospels &c. by Platon the former Arch-Bishop of Moscow, and the third a copy of the modern Greek Testament, which looked as if it had been frequently used. We entered this outer room without the Bishop's being aware of our return, and were not a little shocked at the loud and angry manner in which he gave his clerical reproofs to an offending priest. As he is apparently a man of mild temper, I was led to conclude he had imitated the style customary in their ecclesiastical proceedings. The Secretary made some apology for his Principal, saying that the offender had insulted the Bishop, and the latter on learning we had arrived, finished his rebukes in a milder tone. To some others of his people who called on business and kissed his hand, after we had resumed our seats by his side, he said that in these preparation days before the Easter, he could not be farther troubled. One of the attending priests he asked, what arrangements should be made for the festival, who replied, "Such as your *all-holiness* directs." To this he answered, "I am a stranger among you; let them be according to the usages of the Christians." This last is the familiar language by which the members of the Greek Church designate one another, not only amongst Mahometans but to the exclusion al-

so of Armenians and other Christian sects. Such expressions, and the servile and impious titles invariably given to their clergy, show a wide departure from the precepts and spirit of the gospel.

Dinner was soon after prepared, which as it was still Lent, consisted neither of meat, eggs, butter, &c. The hospitable Bishop offered to provide for my Protestant appetite, to which proposal, I would by no means accede. Dishes of bean soup and macaroni were the principal; a roll of white bread was handed me as a mark of special honor, while the Bishop and my companion had only brown, the former saying that he could not eat *white* bread amidst the distresses of his people. Whether the remark was made to excite my sympathies and draw forth money, to repay the sum, which as usual he had given for his situation, I could not say with certainty. He seemed, however, sincerely to feel for the destitute condition of his flock, and knowing as I did so much of their wants, I felt with him indisposed to indulge in luxuries amidst the desolations of Scio. Some blood-red wine of an excellent quality was, however, served up by the Secretary, who waited at the table. This, he said, must needs be good, for it was sent him by his *mother*, who resides in one of the villages on the island. A choice dessert for the season, was composed of the purest honey, likewise the product of the island together with kernels of the almond and pomegranate seeds.

#### Relics of the College.

When the entertainment was concluded, several of the principal people, were assembled by summons of the Bishop, to hear our statement about the clothing and books. Among the first that came, was an individual



who had already spent sometime with us, and whom although the calamities which had befallen his country and kindred, had prematurely made his locks gray, and rendered his tongue a little garrulous, I notwithstanding regarded with far greater interest than any other of the company. This was Papas Antonius, one of the old masters of the College of Scio. After the destruction of the city, he had resided in different islands of the Archipelago and on the coast of Italy. He has a son, now one of the principal teachers at Cerigo, who was anxious to have him reside there, and he himself had been invited to a very eligible situation at Trieste. But his affections still clung around the ruins of his beloved college, and he had come to spend his days in their midst, with the fond hope of seeing the glory of Scio again revive. Nothing could exceed the joy of the old man when he learnt that I too was one, who "took pleasure in the dust and favored the stones thereof." He insisted on being my guide to the spot, and it was with difficulty, so great was his enthusiasm, as we clambered over the walls, that he would suffer me amidst the rain, to carry an umbrella over his care-worn head. Arrived at the sacred spot, he ran through the painful description; pointing out with the utmost minuteness the different apartments, and descanting on its extensive library and apparatus, and the number of its professors and students.

As I stood on this desolate spot, gazing alternately on the mute walls, and this living monument of an almost miraculous deliverance, I cheered my heart with the thought that "there is mercy in every place," and that Christian charities could yet cause the voice of joy and gladness to resound even amidst these melancholy scenes. Accordingly I suffered my venerable conductor to lead on

to the hospital, a building of large dimensions, which with the exception of the loss of the roof, had sustained comparatively little injury. On three sides of it were long narrow halls, one of which served as a temporary shelter for several families, and the others had been tenanted by cattle. The estimated expense of replacing the windows, roof, &c. and preparing seats for a Lancasterian school, was two or three hundred dollars. To this if another hundred were added for the support of a master, two or three hundred children could be accommodated with a year's instruction. On the whole island, the Bishop, with the best means of information, estimated, that there must be at least 10,000 Greeks, and that from the town and neighboring villages, two hundred children might be brought to school in one place. The articles of clothing which had been sent by friends in America and our remaining New Testaments, we left to be distributed among the girls who should attend, and held out encouragement of pecuniary aid hereafter.

Father Antonius, took us also to his own humble cell, and in the abundance of his gratitude, gave me his loaf of bread, with eggs dyed red and fruits studded over it. With this he had proposed to treat himself on the coming holidays, but it seemed that all other subjects were cast into the shade, even by the faintest gleams of hope breaking in upon his infant institution. We had before visited the shed, where one month since this College of Scio had been re-established. Papas Antonius is himself the Principal, and there are two assistant teachers. About a dozen pupils were present, whose monthly payments and the utmost contributions of the people for the same object, amounted to no more than six dollars for the three. Algebra and ancient

Greek were taught by the second master, while instruction still more elementary was given by the third. I was happy to see a little girl among the pupils, and much affected with the second teacher's representation of the want of funds and of books. "I have written," he said, "to a countryman in Smyrna, praying him for the love of Christ to send me a Lexicon, but could not obtain it."

The circumstances under which I had undertaken my journey, forbade a long absence from home. I had satisfied myself of the numbers, the extreme poverty and the disposition of the people to receive instruction. Without waiting therefore to enjoy a ride beyond the ruins of the town, into those parts of the island whose surpassing natural beauties, not even the desolating storm of war had greatly marred, I once more, after receiving the warm benedictions of the worthy old teacher, threw myself into the regular passage boat for Chesme.

#### A Singular Turkish Captive.

Amongst a number of passengers both Greek and Turkish, each with their little luggage, there was one of the latter, if not partially insane, at least quite eccentric, who was carrying a quantity of oranges to the other side. He had a wild, keen eye, which was continually glancing around upon his baskets, with no small jealousy. He himself would ever and anon, dart forwards to the extreme part of the boat, to protect or recover his property from playful depredators, while his tongue was constantly replying to the raillery with which he was assailed from every quarter. He also from time to time carefully scrutinized my person, &c. and at length to satisfy his curiosity, asked who I was. I told him I was an American, upon which he exclaimed, "Americans are good, Americans

and Muscovites are good, Austrians no good." Then pointing to his garment, which I at once perceived to be of American cloth, he gave me to understand that he had been a prisoner at Egina. There, destitute as are the slaves of either party, for by this name are they called, he had shared in the supplies distributed by the American agents on that island. He then, with what seemed to be most unwonted generosity on his part, repeatedly selected of his oranges and urged them upon my acceptance.—There was evidently no expectation of money or other favor in return, but simply the overflowings of gratitude towards a people whose charities, uninfluenced by political considerations, had flowed forth wherever there were sufferings to be relieved. Wide as the dwellings of men, and amidst every diversity of religion and language, may this ever be my country's just reputation!\*

#### Scio a Year Later.

Tuesday, June 14, 1831.

Anchored off the town of Scio, about ten o'clock, to take in a supply of water, which we were prevented

\* Why did not the missionary add, diversity of complexion, to diversity of religion and language? I do remember and confess my faults this day, in caring so little for the slave. In my college years, I chose indeed the colored class in the Sabbath School and afterwards, gladly preached when opportunity offered in the colored church. I wished to take for my college thesis at graduating, *Delendum est servitium*—the abolition of slavery. I was then, twenty years ago, intimate with a select circle, some of whom I fear still linger around the colonization scheme as a remedy for this mighty evil. By them the question was seriously agitated, of sending an individual to the slave states to spend a course of years, in thoroughly investigating its nature and devising a remedy. But no adequate means of pecuniary support seemed to offer, and other departments of benevolent labor opened before us. Going abroad, then, before the Anti-Slavery discussions began, my foreign missionary life was spent with little sympathy for the heathen at home.—Editor.



from doing, by the circumstances of our leaving Smyrna. Were surprised to learn that a long quarantine had been established on all vessels coming from places where the plague prevailed. We were however, permitted to land, and to purchase necessary articles through a Greek *guardiano*, or quarantine watchman, who attended on the quay.

I had a few minutes' conversation with a son of Father Antonio, my old friend, the only surviving Professor on the island, of its once numerous College Faculty. He has now about 30 pupils in ancient Greek, whom gladly I would have encouraged by a donation of books to prosecute their studies. There is, however, still more lamentable necessity for the establishment of a school of mutual instruction, to teach its 15,000 assembled fugitives, to read the word of God in their spoken tongue. We saw multitudes of poor people from Smyrna, performing quarantine in their boats. When that is expired, they will find themselves in a place with but a few of those opportunities for earning a livelihood, which the commerce of Smyrna afforded.

Having completed our stock of sea stores, we took advantage of a gentle breeze to leave the harbor, and at dark were off the southern promontory of the island.

#### Subsequent Missionary Effort.

The population and prosperity of Scio, have continued slowly to increase, and it has since become a missionary station for the American Board of Commissioners for Foreign Missions. They even proposed at one period to establish here a missionary college for the Levant. With strange inconsistency, however, they sent thither, for their missionary, Rev. Mr. H., an amiable and worthy man, indeed, but a *Virginian*, and supported by contributions from the Auxiliary Central Board of Missions of Virginia and North Carolina.

A missionary from a state in which the Southampton insurrection took place and from which the Creole fugitives have just escaped; to the afflicted remnant of Sciotes, who had experienced such untold calamities in consequence of striking for the same liberty as they! A missionary from a state containing 450,000 slaves, whom the laws make it penal to teach to read; sent to establish schools for reading the Bible among some 20 or 30,000 Greeks, whom their Turkish and Mohammedan rulers permit to read and to receive what books they please! No wonder that such a mission should fail, as it has done and been relinquished. Were there no other cause, we might expect the God of Missions, who 'hates robbery for burnt offering,' would frown on such inconsistencies.

#### Land in the Morea.

Continuing our voyage, we proceeded very slowly, spending a night in the harbor of Syra, the new and principal commercial port in the Archipelago, and at length doubled Cape Matapan.

Tuesday, June 21, 1831.

Our stock of water being nearly exhausted, and the wind continuing contrary, stood in for Coron bay. We saw the town and castle on a projecting point of land, and extensive olive yards around, many of which had been destroyed during the war.—Anchored about mid-night under the shore, a little east of the town.

Wednesday, June 22.

Spent the morning in filling our few casks with fine water, which gushes out of a bank covered with the beautiful *rhodo-daphne*, or rose laurel, now in bloom. Went on shore with my family, and while some of the party rested for a while in a large grotto from the heat of the sun, I climbed the hill above. This afforded me a fine view of a pretty valley, in which were a few fields of maize, cotton and olives. On our way, too, we had passed small cotton patches

freshly dressed, and which seemed reposing in quiet, no longer fearing the mutual ravages of hostile parties. A fine large hare bounded forth from the thicket, and fled as free as the Messenian pirate, or Mainiot mountain-eeer. The bee, too, was luxuriating on the wild *thyme*, with which and the wild *sage*, I filled my pockets, while the crew gathered the flowers of the former, and sea weed, to eat with their hard coarse bread. I pulled up also some roots of the *squill*, which abound in the rocks, and plucking branches of the *agnus castus*, and *mastic*, and enjoying the luxury of a sea bath, returned on board our little boat.

Coron has but a small population; the few hundred Greek families, which resided here before the Revolution. It remained in possession of the Turks, until some time after the battle of Navarino, when it was taken from them by the French, acting in behalf of the allies, and is now garrisoned by a small body of Greek regulars. The country around, and indeed the shores of Messenia generally, appear extremely barren.

During the day, we had a distant view of Modon, the other Messenian castle, which the Greeks were never able of themselves to rescue from the Turks. At the present time, (1831,) the French, who still maintain a military force for the protection of Greece, have possession of it. The castle of Old Navarino was also visible, and the island of Sphaacteria, which forms the harbor, within which the memorable battle of that name was fought. Alas, poor suffering country, thou hast not yet reaped all the genuine fruits of freedom nor of Christian education, which many anticipated in consequence of that event. So true it is, "the wrath of man, worketh not the righteousness of God." Still I will fondly hope that from the dark clouds which now obscure her

horizon, there may yet beam forth, in the words of one of her fast friends, which in my morning's ramble were on my lips, "Light for the hills of Greece."

#### Another Attempt and Another Failure.

Mention has been made, (Page 50,) of the incongruity of sending a missionary from a state that still sustains a worse system of slavery, to a place which has suffered so much from oppression as Scio. One familiar with the missionary work in the Levant, is naturally reminded in connection with the above, of a second attempt and a second failure of the same missionary in the Morea; the district in which we had just set foot. Encouraged by reports from that favorite haunt of Grecian freedom, the A. B. C. F. M. sent Mr. H. and another *Virginian*, Rev. Mr. L., of neither of whom would I speak in any other terms than those of personal kindness, to establish themselves at Areopolis in Maina. Here they have remained a number of years, conducting schools among a people, of whom it is said, in the last Report, "The station at Areopolis, in Mane, continues to prosper.—The Mainotes are a brave, free people, and have long been accustomed, in their rocky defences, to think and act for themselves." Still later, at the Monthly Concert in December last, the Secretary adds, "In Independent Greece, there is an apparent, but we hope not a real retrocession. The government has decided that we must admit the Catechism of the Greek Church into our schools, or else the children must be assembled in the church, and taught the catechism in the church by the priest; and if the latter, we must not teach religion at all in our schools. The probable effect and probably the design of this would be to break up the station at Mane."

With what face can these missionaries however, complain to their Virginia patrons, that the government of Greece hinders them, the only Missionaries of the Board in the Morea, from teaching their pupils to read what they wish, while the government of Virginia, that "Ancient Dominion," forbids any one from teaching a larger population than the whole Morea contains, from reading at all! But as in the



other case, will not a careful observer of Providence, look beyond the proximate cause of missionary hindrances in the bigotry of the Greek Church, to some such final cause, as the frown of the Most High, upon all sinful connection between slavery and missions?

And here the Editor is free to confess, that in times past, he was liable to a part of the same condemnation. Entering on the foreign work fifteen years ago, considerably earlier than the missionary Perkins, and deriving his knowledge of anti-slavery movements like him, (see Jan. Herald,) from such periodicals as the New York Observer, Boston Recorder, Vermont Chronicle and Richmond Telegraph, it is less to be wondered at, that he came, as a correspondent of the latter paper, to solicit the aid of churches in Virginia: also to enter into an arrangement afterwards with a society in the Western States, which had it been fully consummated, would have brought him into intimate relations with slaveholders. Acting on the general principle that the purity and efficiency of churches would be promoted by benevolent, and especially by foreign missionary efforts, it has been his practice for a course of years, to urge all denominations, Congregationalists, Episcopalians, Baptists, Presbyterians and Methodists, to embark in the same. But there is now to his mind a clear exception to be made to co-operating as disciples, in church fellowship or in preaching the gospel to every creature, with those who openly and as a church, continue a practice so inconsistent with the character of a disciple.

In the same connection, it may not be amiss to state another fact, which shows how important it is that those who are training ministers and missionaries, should themselves have correct views, on the great questions of human rights, as they are developed in the law of God.

Both of these missionaries were graduated at the Union Theological Seminary in Virginia, one of whose teachers, Prof. T. is a native of the same town in Massachusetts with myself. He was also a graduate and afterwards a Tutor at Williams College, that very cradle of modern American Missions. This gentleman going south, married into a slave-

holding family; himself became a slaveholder; wrote in defence of "the patriarchal institution," and with so much ability, that Pres. Wayland, in one of his works on Moral Science, confesses himself to be shaken in some thorough-going views of human liberty which he had before expressed. These things, not now for the first time before the world, are repeated "more in grief than anger," of one whose parents were the friends of mine, and whom, though my personal acquaintance with him is limited, I hold in sincere respect for his talents and learning. Alas, however, that the profoundest intellects cannot discern the light of truth, through the clouds which self interest and the affections throw around it. Of many an unlettered Christian may we say in reference to the Bible doctrine of slavery, as is so sweetly and justly said of the poor cottager in regard to the Bible itself:—

'Who knows, and knows no more—her Bible  
true  
A truth, the brilliant Frenchmen never knew.'

### Summary of Missions

#### NOT CONNECTED WITH SLAVERY.

The following summary, with corrections from time to time, seems worthy of a continued place on our pages. It is intended to exhibit a birds-eye view of all American evangelical missionary efforts, which are not in some way wrongfully connected with the system of American Slavery. If we have overlooked any in our survey, we shall gladly on the first notice correct the omission. With far greater satisfaction, we shall add to our list, others which may so modify their relations to this *heathenish* institution, as to afford it no countenance.

#### Union Missionary Society.

This was established at Hartford, Ct. August, 1841, by a widely notified convention of different denominations, complexions, &c. It seeks to enlist the sympathies especially of colored Christians, who are estimated in the free states alone, to number at least 100 churches. Many of these

indeed are small; yet who dare say, that He who "hath made of one blood all nations of men," would regard an annual average free-will offering of an *hundred dollars* from each, as too great a sacrifice for spreading "so great salvation" among His universal family? Colored Brethren, who have been so widely oppressed and despised of the world, let the grace of God be seen to abound in like measure, in our recompensing good for evil.

No longer however, is it felt to be wise to perpetuate odious distinctions in benevolent or other societies. On this account the friends of the Redeemer, who would discountenance American slavery and "American caste," are invited to rally, without distinction of color or denomination, around the Union Missionary standard. The officers, agents and missionaries of the Society are selected on these principles.

Missionaries. { Mr. H. R. Wilson,  
                          { Mrs. T. C. Wilson.

The Executive Committee, relying on the assurances of aid given by their brethren of the Convention, have already sent out Mr. and Mrs. Wilson as teachers, in connection with the Mendian expedition. As soon as their means shall justify, they purpose to despatch a much larger company, to different parts of the coast and interior of Africa. They have also before them a very urgent application from a missionary brother, to aid him in his return to a West India station; and while Africa and her descendants in other lands, are the first object of their attention, they purpose not to limit their efforts to a single people or continent.

#### Officers and Agents.

Rev. J. W. C. Pennington, Hartford, President.

Rev. A. G. Beman, New Haven, Corresponding Secretary.

Rev. Theodore S. Wright, New York, Treasurer.

Rev. Josiah Brewer, Wethersfield, Ct. Chairman of Executive Committee.

By a Resolution of the Committee, Treasurers of National or State Anti-Slavery Societies, are respectfully requested to act as receiving agents for the Society.\*

They have also voted to make the Union Missionary Herald, for the present year, the organ of communication with their patrons, yet without holding themselves in any other respect, responsible for its contents.

Rev. Amos N. Freeman, Portland, Maine; Rev. John W. Lewis, Concord, N. H.; Rev. James W. C. Pennington, Mr. Augustus W. Hanson, and Rev. Francis Hawley, Hartford, Ct.; Rev. Amos G. Beman, New Haven, Ct.; W. M. Lively, M. D. New York; Mr. Stephen H. Gloucester, Philadelphia; and Rev. Lewis Woodson, Pittsburg, Pa. have been particularly designated by the Committee, to act as Agents, as they have opportunity, in different parts of the country. But their chief dependence for bringing the Society into notice, must be on the volunteer services of individual friends.

N. B. The Board of Managers having adjourned without designating the place for the next annual meeting of the Society, the Executive Committee, with the hearty approbation of their friends there, have recommended that it be held in Philadelphia, "on the third Wednesday in September," and that Rev. Amos G. Beman, of New Haven, Ct., be appointed to preach the Sermon, and Rev. Charles W. Dennison, of Newton, Mass., to be his substitute.

In answer to inquiries from several quarters, it should be remembered that the Con-

\* As it is sometimes found to be a matter of convenience, the same has been requested of the Editor.



vention at the close of its long and highly interesting discussions, appointed its Board of Managers, Executive Committee and other officers, from among the five or six bodies of Christians, with which they were connected. By its direction, all the proceedings were published, and copies have been sent to each individual so appointed, as the most convenient and not unusual way of ascertaining from those absent their acceptance or declination.

It should be particularly noted that the Union Missionary Society, has an organization entirely distinct from the Mendian Committee, mentioned below, though it is evident from the language used by the Convention, they had anticipated it as a probable event, that the latter might be disposed to merge its missionary operations in theirs.

For the doings of the Convention, Constitution of the Society, monies received, instructions given to the first missionaries, and other proceedings of the Committee, see the January number of the Herald, and a subsequent part of this.

The following articles of the Constitution, shew its *Anti-Slavery* character. The Convention, also, to guard against misapprehension, passed resolutions disavowing all connection with "the scheme of Colonization" in its attempts "to evangelize Africa," and expressing disapprobation of it as a means to such an end.

Art. III. Any member of an evangelical church, who is not a slave holder, may become a member of this Society, by subscribing the Constitution and paying annually not less than one dollar. And any such person paying ten dollars or upwards, shall become a member for life.

Art. VI. This Society in collecting its funds, selecting its fields of labor, appointing its officers, missionaries and agents, will endeavor especially to discountenance slavery, and particularly by refusing to receive the known fruits of unrequited toil.

#### The Mendian Committee's Mission.

This Mission had its origin in the appointment of Rev. Messrs. Jocelyn and Leavitt, and Lewis Tappan, Esq. as a Sub-Committee, by the Executive Committee of the Old Anti-Slavery Society, in 1839, to look after the

interests of the Amistad captives. How zealously, philanthropically, and, by the blessing of God, successfully, they have executed their commission, is too well known to require comment. Their original intention, as announced in our first number, was to send out agents with one or two of the Mendians, to make inquiries respecting Mendi. Instead of this, all the 35 survivors, sailed together for their father-land, by way of Sierra Leone, in company with the following missionaries, besides Mr. and Mrs. Wilson, of the Union Mission.

Rev. James Steele.

Rev. William Raymond.

Mrs. Eliza Raymond.

Rev. Mr. Leavitt in consequence of having removed from New York to Boston, has resigned his connection with the Committee, which of course remains as follows:

Rev. Simeon Jocelyn,  
Lewis Tappan Esq.

N. B. Mr. Tappan writes to the Editor, under date of Dec.—which has been mislaid. In this he expresses his solicitude that the doings of their Committee might appear to be, as they are in reality, entirely distinct from those of the Union Society, on which account also, though friendly to the principles of the Society, he chose to decline the appointment of its Auditor.

For the interesting instructions given to the missionaries, and for a brief notice of their sailing and recent intelligence concerning Mendi, see the present or succeeding number.

The following resolution of the Committee, and extracts from published statements by Messrs. Tappan and Leavitt, and from the instructions by Mr. Jocelyn, shew the Anti-Slavery ground taken by them.

5. That it would be contrary to the feelings and principles of a large majority of the donors of the Amistad fund, and of the friends of the liberated Africans, to connect their return with any Missionary Society that solicits or receives donations from slave holders. —

The Committee acting for these Mendians, for the numerous and influential donors, and

for the Great Head of the Church, have prayerfully weighed the matter and resolved that a missionary station ought to be commenced in Mendi, and that it ought not to be connected with any Missionary Society, that sends agents into the slave states to solicit donations of slave holders, or which receives donations from slave holders, knowing them to be such. — Surely, never has there been so favorable an opening for introducing the Gospel into Africa. In the first place, it comes under auspices wholly uncontaminated with slavery. The native discernment and integrity of the African, must reject, as soon as he understands a gospel, which those who send it forth, regard as countenancing the practice of slavery. How can a body of men evangelize Africa, who are so regardless of Africa's greatest crime and curse, that they will not even take the trouble to consider or say, whether slavery is right or wrong: a society made up in part of the buyers, sellers, and holders of slaves, sending slave holders as missionaries, and drawing their support in part from the unpaid toil of the slave. —

We have assured the public in our applications for funds for this mission, that we do not desire the offerings of unrighteousness; and cannot receive money from slave holders for the conversion of the heathen. This we intend in no spirit of unkindness, but hope that they will be brought to repentance much sooner through such declarations, than when Christian societies receive their money, and virtually say to them, you are true to Christ and his poor.

We know not that domestic slavery is permitted in Mendi, but that it exists in Africa is not doubted. It is by the power of the Gospel uncontaminated by slavery, that we hope to break up slavery in Africa, as well as bring numbers to Christ. We cannot use slavery for this purpose. The servant of Christ is bound to denounce the atrocious, demoralizing, and ungodly system, the world over, and cannot receive its offerings without guilt. We know your hearts are with us in this principle, and from the extension of this feeling in the Church you will be sustained and blessed.

#### American Wesleyan Missions.

The American Wesleyan Anti-Slavery Society, was organized at Lowell, Mass., by a Convention held in May, 1841.

Rev. Joseph A. Merrill, President.

Rev. Luther Lee, Corres'g. Sec'y.

Edwin A. Rice, Lowell Treas.

The subject of missions to the fugitive slaves in Upper Canada, to Mendi, and to Palestine, have been

spoken of by the friends of the Society.

We trust their operations will not long be confined to this side of the Atlantic.

Auxiliary Societies have been formed at Penn-yann, Pa., Providence, R. I., Middletown, Ct., &c.

N. B. The Constitution of the Society, will be given towards the close of this number. An extract from the Preamble and the third article, will shew its position with regard to slavery.

Whereas the putting of money into treasuries polluted with such gifts, [the fruits of slave holding,] is a connivance at the great sin of slave holding, and thereby becomes one of its main supports, and is directly opposed to that divine declaration—"Thou shalt not be a partaker of their iniquity"—Whereas in order to free ourselves from the responsibility of conniving at slave holding in our benevolent efforts, it has become necessary to withdraw ourselves from those Missionary Societies which receive the fruits of slavery into their treasuries, unforbidden and unrebuked:—

Art. 3. This society shall not receive into its treasury any monies, gifts, grants, or donations of any kind, which are known to be derived from the unpaid toil of a slave, or slaves. While it shall hold all its operations in entire subordination to its main design as expressed in its second article, [the evangelization of the earth,] it shall by all lawful and Christian means, discountenance that inhuman (not to say unchristian,) practice of slave holding, fitly denominated by the venerable founder of Methodism, "the complicated sum of all villainies!"

#### Seceding Methodist Missions.

By the following letter to the Editor, from Rev. W. Bailey, Editor of the Methodist Reformer, it will be seen that there are three bodies of Seceding Methodists, viz. Reformed Methodists, Society Methodists, and Wesleyan Methodists, who take correct Anti-Slavery ground, and who will not be long, we trust, without engaging actively in the Foreign Missionary cause.

FAYETTEVILLE, N. Y. Jan. 11. 1842.

Yours of the 4th instant is before me, and in reply to your inquiries, I answer. The brethren with whom we stand connected, have taken no action, as a body, upon the



subject of Foreign Missions. Some of our Annual Conferences have established Home Missions, and are doing something to advance the Redeemer's cause, out of their own regular work. I believe Reformed Methodists in general, have a missionary spirit—but hitherto, in our infantile state, they have found it difficult to do much more than to meet the demands of our benevolent enterprise at home.

The "Reformed Methodists," the branch of Seeding Methodists with which I stand connected, are supposed to number about 2000 members, and about fifty preachers. The "Society Methodists," a body holding nearly the same sentiments, as to doctrine, church polity, and slavery, are a body with which I have but limited acquaintance, and am unable to give their statistics. They are not so numerous as the Reformed Methodists. They have no Foreign Missions. The "Wesleyan Methodists" in the United States, are local bodies generally, bearing the name with no connectional organization between them, only united by an adherence to the same general sentiments and features of church polity. There are a number of societies bearing this name, but their number I am not prepared to give.

These three bodies of Methodists hold the same sentiments on the subject of slavery, that scourge of the American church, and disgrace of the American people. We have said, Neither the slaveholder nor his apologist shall have a place in these societies. We shall sympathize with you in your efforts to sustain a Foreign Mission, without the price of "sinews bought and sold," or the aid of the gains of unpaid labors. I am glad that such a Mission has been established, and hope the friends of freedom and purity who have had scruples of conscience relative to mingling their offerings with the price of blood, in Missionary enterprises, will all rally to your support, and make up now in the abundance of their gifts for their past inaction. "Silver and gold I have" not, having devoted about all I ever had, to the support of our present enterprise; but you have my prayers, and you shall have the columns of the Reformer through which to speak to our readers, and I shall from time to time have a word to say in behalf of the good cause in which you are engaged.

Your communication before me, will receive an early insertion, and I hope it may move some heart to remember the claims which your "bloodless" enterprise has upon their benevolence.

Yours for Truth and Purity,  
Liberty and Holiness,  
W. BAILEY.

*Free Will Baptist Missions.*

By a reference to the doings of the

late Eleventh General Conference of this body, it will be seen that it embraces "87 Quarterly Meetings, 981 churches, 819 ordained and licensed preachers, and 47,217 communicants."

"The increase of the denomination the past year has been rising of 5000," or an addition of about a ninth of the whole number. This fact, taken in connection with their decided anti-slavery action, is another seal set to the truth of that declaration of God, "Them that honor me I will honor."

Their Foreign Missionary operations began by establishing a mission in Orissa, India, six or seven years since, and are conducted by a distinct society.

Missionaries, { Rev. J. Phillips,  
Rev. O. D. Bachelor.

Officers and Agents.

John Buzzell, *President.*

Elias Hutchins, *Cor. Secretary.*

William Burr, *Dover, N. H. Treas.*

Silas Curtis, *Great Falls, N.*

H. *Secretary of the Executive Committee.*

Elder Eli Noyes, "Missionary late from India, Travelling Agent to lecture and collect funds."

The receipts of the Society for the last year, were \$3137,32  
For Miss. Printing Press, 474,10

N. B. An union has recently been formed with the Free Baptists in the State of New York, which latter body have resolved that they "consider the name Free Baptist, Free Communion Baptist, Freewill Baptist and Open Communion Baptist, as designating the same people."

The following extract from their correspondence with the General Baptists in England, shows the Anti-Slavery ground of their missionary work. For the whole of this important correspondence; the appeal of the agent, and the recent Anti-Slavery doings of the body, we shall hope to find place in the present, or succeeding number.

Our Foreign Mission Society excludes contributions of slave holders from its treasury, and has amended its constitution so as to prohibit slave-holders from membership—and the Executive Board has just resolved that it cannot ask aid of societies constituted in part of slave-holders, managed in part by them, and the treasuries of which are in part supplied by them, for furnishing our missionaries with books for distribution.

### *Baptist Missions.*

No distinct Baptist anti-slavery missionary organization has yet been completed. The following is the only denominational channel, of which we are aware, for the benevolent offerings of "teetotal" abolitionists. They were appointed for this purpose by the American Baptist Anti-Slavery Convention.

Simon G. Shipley, *Treasurer*, 64 Hanover-st., Boston, Mass.

William Tracy, *Assistant Treasurer*, 397 Pearl-st., New York.

Rev. Cyrus P. Grosvenor, *Corresponding Secretary*, Worcester, Mass.

Mention has been made in the Christian Reflector, of the decided anti-slavery views of Rev. Messrs. Constantine of the African, and Buel of the Greek mission. The subject of an independent mission to Africa, to Canada to and the West Indies, has also been spoken of in the same.

### *Associate Presbyterian Missions.*

The "Associate Synod of North America," includes 13 Presbyteries, about 100 ministers, 220 congregations and from 20,000 to 25,000 members, with "treble that number of hearers and catechumens." Its foreign missionary operations are yet in embryo. At its fortieth annual meeting at Washington, Pa., in May and June last, a report on this subject was presented, which will be given hereafter. A committee was also appointed "to ascertain the most suitable place that can be selected as a missionary station, and report to the synod at its next meeting." Some of

their congregations "have either actually contributed liberally to this object, or pledge themselves to do so; and there is little doubt but that there will be equally liberal contributions from other congregations, so soon as the synod take some definite action on the subject."

Rev. Thomas Beveridge, D. D. Canonsburgh, Pa., *Moderator.*

Rev. Andrew Heron, Jamestown, Ohio, *Synod's Clerk.*

Daniel Houston, —, *Treasurer.*

Daniel Murphy, Philadelphia, *Assistant Treasurer.*

N. B. In our last number, we inadvertently spoke of this body under the appellation of Associate *Reformed* Presbyterian church. The latter "at a recent meeting of their synod, refused, or rather postponed any action on the question of slavery. And until they can come to the same attainments on this subject, that the Associate Presbyterian (?) have made, I apprehend," continues Rev. James P. Miller, of South Argyle, Washington Co. N. Y. "the prospect of union is remote. Although I trust that most religious bodies in this country are in a state of progressive approximation, which will ultimately result in union and harmony." "After a long discussion of the subject from 1792, until 1835, we can now say, we have no slave-holders in our communion; the expurgation of the evil, however, was at the expense of the excision of several ministers and congregations, or rather, parts of congregations." Noble example, this, for other denominations.

The following Resolutions were passed by the Synod, as far back as May, 1831.

1. Resolved, That as slavery is clearly condemned by the law of God, and has been long since judicially declared to be a moral evil by this church, no member thereof, from and after this date, shall be allowed to hold a human being in the character or condition of a slave.

2. Resolved, That this Synod do hereby order all its subordinate judicatories, to proceed forthwith to carry into execution the intention of the foregoing resolution, by requiring those church members under their immediate inspection, who may be possessed of



slaves, to relinquish their unjust claims, and to release those who they have heretofore considered as their property.

3. That if any member, or members of this church, in order to evade this act, shall sell any of their slaves, or make a transfer of them so as to retain still the proceeds of their services, [labor,] or the price of their sale, or in any other way evade the provisions of this act, they shall be subject to the censures of the church.

#### *Union, or Christian Union Missions.*

Under the appellation of *Unionists*, *Christian Union*, or *Union Christian*, we would without intending any thing disrespectful, or invidious, speak of a considerable body of Christians who have mostly separated from other denominations and differ from those whose missions are spoken of above, chiefly in the particulars, or some of the particulars mentioned in the following letter to the Editor. We have received several letters of inquiry from individuals or little circles, evidently sympathising in his views. We subjoin a specimen.

"What is the object of the [Union] Society? What is its position in relation to the subject of slavery? What in relation to war? What in relation to sectarianism? Does it send out missionaries of different denominational views, or of one only? Do they send out men who will receive into their churches, those who simply give them satisfactory evidence of being Christians, or those who will require them to adopt the creed or rites, or forms of any particular sect or denomination? By giving an early reply to these questions, you will greatly oblige several in this vicinity who feel desirous of sending the Gospel to the destitute, but who have become satisfied that the old societies are so corrupt, that they are no longer a proper medium through which to send our charities."

Why cannot persons of this class combine their contributions for the support of a missionary like the writer of the following, either through some existing, or new organization? For ourselves, we do not see why the Union Missionary Society, might not receive and appropriate funds for this specific object, regarding such as hold his views and breathe his spirit,

in some sense as a denomination by themselves.

Oct. 12, 1841.

DEAR BRO. BREWER:—I wrote a letter a few weeks since to bro. Beman, of New Haven, making some inquiries in reference to the Union M. Society. I have since received a copy of the Union Miss. Herald, by which I learn that you are connected with this new movement, which I was not aware of before. I am induced to write you a letter more full and particular than I wrote to bro. Beman. I have frequently heard my father and mother speak of you. They were living at Stillwater when you were laboring amongst the Penobscot Indians. Perhaps you remember nothing of them. My father died many years since, and my mother has since, a poor widow, supported herself by her needle. I was by them consecrated from my birth as a missionary. I have given myself to this work, have cherished the missionary cause near my heart, and fully expected to go until recently. A year ago last Spring, I offered myself to the Bap. Board of Missions, but was rejected with one other, solely on account of our views on the subject of Christian perfection. I have expected that this objection would ultimately be removed, and that I might yet be accepted, and have tried to hold myself as a minute man. But since, my views have been modified in another respect, so that now I consider there is no possibility of their receiving me. I have been led I think by the Spirit and word of God, to see that Christians now are generally constituted in churches on a sectarian foundation, and not on the Gospel platform. I reject creeds, and hold that every person who gives evidence of being a member of Christ's invisible church, has a right to a seat in the visible church and at the Lord's table. I believe no church has a right to reject from its privileges, one whom Christ has received, simply for error in theological sentiment. *Faith in Christ* I consider the only required qualification of the Bible for church membership. And consequently all churches that require more, have removed from the gospel foundation.

I reject the use of creeds, because I believe the church designed for the reception of the weak in faith, children, and the ignorant, and it seems to me absurd to require such mere babes in Christ to swallow down a whole system of Theology before coming into the church. They serve to perpetuate sectarianism and a thousand other selfish and unholy feelings. I believe the purity of the church would by no means be endangered by letting down these bars falsely so called. Though connected with a Baptist Church, yet I reject the sectarian names, and acknowledge only that of Christian. I fellowship no one as a

Baptist, Methodist, or Congregationalist, but only as a Christian. I desire not to love the Baptists less, but more, but only as Christians. I would obey the command, "Love one another even as I have loved you." But I would not dwell longer on this. Furthermore, I would not now accept an appointment from the Bap. Miss. Society, were it given me, on account of its connection with slavery. Now in these circumstances I write you, and frankly and fully disclose to you my principles and feelings, desirous to know what encouragement you can give me to offer my services to your society. How far are you an *Union Society*? I fear much that the church is not yet prepared to form a *Union Society*. From your Herald I inferred that your design was to send Baptists to a station by themselves, and Congregationalists by themselves. It seems to me that it would be a sight that heaven would lament, angels weep over, and grieve the heart of Jesus, who has bid us love each other even as he has loved us, and who prayed so affectingly and fervently that we might all be one, that the world might believe on his name. Missionaries are regarded as the purest and best representatives of Christianity. But alas! when they go out to labor for the heathen, they must fence out each other's denominational lots, as carefully and sensitively as hostile nations their respective territories. I hope there will come yet a better day, and I mean, God helping me, to labor till I die in advancing it. In all situations I shall preach and pray that Christians may become one. I look too upon the mass of professed Christians as in a state of blindness and heathenism in regard to the riches of their inheritance in Christ. I have heard of some heathen who were burdened with a guilty conscience, and looking round in vain for relief, for they knew of no Saviour. Just so Christians are groaning in bondage to sin, but they know of no deliverer from sin in this life. Jesus as a present Saviour from sin they do not believe in. They simply look upon him as a pardoning Saviour and a partial deliverer, and are waiting for death to complete the work. But God is beginning to open the eyes of his people to a sense of the fullness there is in Christ, through the labors of brethren Mahan and Finney and others. His *full salvation* must also be carried to the heathen. I do not believe that God will permit that limited and partial salvation which has heretofore been preached, to be carried to the heathen. Other societies may prohibit missionaries from going, who wish to preach a complete and present Saviour, and perhaps your society may do it, but God will open the way, and I feel assured that this is the gospel which is to be given to the nations. I hope your society will be disposed to take a broad and Catholic stand. On

this I believe will depend in a great degree its success. I myself can go and labor cordially in any part of the world, with any one who loves the Lord Jesus Christ, and is devoted to his service. If they will fellowship me, I can fellowship Methodists, Baptists, Congregationalists or others, and all I shall want will be the privilege of preaching *Jesus* in all his fullness, in all his glorious offices. The brother who was rejected with me by the Bap. Miss. Board is now preaching in—

His heart was set upon Africa, upon the valley of the Niger. He is a thorough abolitionist. He is in my opinion eminently qualified for a missionary to Africa. He has one of the firmest constitutions that can be found in this enervated age, and has always enjoyed the best health. He possesses great integrity of character, and sound judgment. No one in Hamilton Seminary would have had so much the entire confidence of students and Professors as he. His education is somewhat limited, but what he has is of a practical kind. I should judge that no one would make a better pioneer than he. If your reply to this should afford me any inducement, I think I shall then write him on the subject of offering himself to your Board. I have thus expressed myself freely to you, so that you may the better judge of my views. My age is 24. I graduated 4 years ago at Brunswick, and have since studied Theology at Hamilton, N. Y., and at Bangor. If you wish for more information respecting me, I would refer you to Mr. Joseph Lovejoy, of Hallowell, Editor of the "Liberty Standard," who was my instructor in fitting for College, and my patron in College, and also to Mr. Solomon Peck, Boston, Secretary of the Bap. Board of Miss.

There is a bro. from Oberlin who is intending to go to Africa, and because he supposes no Missionary Society will accept him, on his own responsibility. He was last summer preaching in Groton, Mass. He has taught colored schools in Canada. His name I forget. But from what I have heard of him I think I should love to labor with him, or indeed with any from Oberlin, or who imbibe Oberlin spirit and principles. Bro. — would also be of the same mind with myself in this. Dear bro. if your society could take a more Catholic ground than other existing societies, I believe God Almighty would bless you for it abundantly. Christ loves to see his children come together to be united. If I am not permitted to go out personally under the direction of your society, I shall feel cordially to contribute to its funds.

Wishing you personally much of the love and presence of Jesus, and wisdom from above, I am

Your unworthy brother in Christ.



## Local Missionary Societies.

Under this head we include independent missionary efforts, on the plan of the Stoneham Union Anti-Slavery Missionary Society, whose constitution with great pleasure we give below. In the present incipient state of anti-slavery missions, before men's minds are fully settled as to the best course, or their confidence complete in any new organization, we think this deserves to be taken as a model. Let thorough going abolitionists every where, be *doing*—doing *something* for foreign missions.

Perhaps the Union Association, pointed out by William Goodell, in the 5th number of his Christian Investigator, may be even preferable to this, on account of its comprehensiveness, as its local treasurer, might act for *all* the general benevolent societies. We look with interest to the further developments of this brother, as to the present duties of those who wish to see the churches purified from slavery and kindred abominations.

Together with the constitution below, we received the following letter.

STONEHAM, Mass., Dec. 14, 1831.

Sir,—You will please copy the following into the February number of the Union Missionary Herald.

We feel sorry to be under the necessity of taking different ground from many of our esteemed friends with regard to the cause of missions.\* But we trust we do it from Christian principle, and therefore our consciences approve what we do. We feel for the heathen in foreign lands and wish to help them; but we desire, though we may give but the poor widow's mite, that it may enter a treasury which we have reason to believe does not receive the price of blood—the blood of the heathen of our own land.

You will perceive that we do not at present become auxiliary to any society, but your

\* Rev. Mr. Greene, one of the Secretaries of the A. B. C. F. M. was originally from Stoneham.—*Editor*.

cause is ours. Pray for us, that we may receive all that wisdom which we need; and may the Lord inspire our hearts to pray for your prosperity, in your effort of love and mercy.

Yours, for the enslaved in body and mind,  
SILAS DEAN.

At a meeting of Abolitionists of Stoneham, friendly to the cause of foreign missions, on Saturday, Dec. 4, after discussing points relating to the method in which as abolitionists it is our duty to aid the cause of missions, it was agreed to form ourselves into a society; the preamble and constitution being as follows.

## PREAMBLE.

Whereas, we the undersigned, believing it to be our duty as Christians, as the friends of freedom, knowledge and virtue, to contribute of our time, talents and property, according to our ability, for the physical, moral and spiritual good of our fellow men: And whereas we believe it to be our duty as the true friends of the slave, to lend our aid in such a way as to discountenance oppression in every form, whether in our own or in foreign lands: And whereas the A. B. C. F. M. as we have reason to believe, does lend its influence in sustaining the system of American Slavery, by receiving the avails of slave labor to promote the cause of missions: and whereas a way is now opened through the medium of the Union Missionary Board, formed at Hartford, Ct., August, 1841, for the purpose of sustaining the cause of missions disconnected with slaveholding, therefore

Resolved, That we form ourselves into a Society to be called the Stoneham Union Missionary Anti-Slavery Society, to be governed by the following

## CONSTITUTION.

*Article 1.* This Society shall consist of a President, Vice President, Secretary, Treasurer, and three Directors, to be chosen annually, who shall with the above named officers, constitute an Executive Committee, for the superintendence of business connected with the Society.

*Art. 2.* Any person not connected with slaveholding, and who believes it to be wrong to receive the avails of slave labor to promote the objects of missions, and is in favor of immediate and unconditional emancipation, may become a member of this society, by signing the constitution.

*Art. 3.* All funds contributed to this society, shall be devoted to the cause of missions, in such a manner as the society shall direct.

*Art. 4.* The annual meeting of this society shall be held on the last Monday in September, and quarterly meetings on the last Mon-

days in December, March and June, for the transaction of such business as may come before the society.

*Art. 5.* This society may hold meetings on the last Monday evenings of each month, to be observed by all disposed, as a concert of prayer for the cause in which we are engaged.

*Art. 6.* Seven members of this society shall constitute a quorum for the transaction of business at any meetings of the society.

*Art. 7.* This constitution may be altered or amended, by a vote of two thirds of the society.

At a subsequent meeting, the following persons were chosen officers for the ensuing year, namely.

Abijah Bryant, *President*.

Ephraim Willey, *Vice President*.

Silas Dean, *Sec. and Treas.*

Joshua H. Howard, Mary Newhall, and Abigail Richardson, *Directors*.

## Independent and Self Supporting Missions.

The most prominent of these within our knowledge, are the Jamaica, Canada, Oregon and Turkish missions. In some instances, as the last, for example, the missionaries entirely support themselves. In others, and we presume the greater number, the missionary receives aid from different individuals, societies or churches, but does not hold himself responsible to any one. Our own impression from considerable experience and much thought on the subject is, and we frankly express it, yet without the slightest personal application, that all such should, as speedily as possible, come under entire *pecuniary* responsibility, at least, to some body or individual. Things should be so arranged, that they may be enabled to appeal to others for proof of the amount of their receipts and mode of their expenditures. In this way, all grounds of suspicion, and temptations to mercenary conduct will be avoided. Even Paul himself declined being a solitary almoner of "the collection for the saints," but says to the Corinthians, "whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."

Respecting the *Jamaica* missions, we have not as yet obtained the particular information we desired, of the names, stations, and prospects of the different brethren engaged in the work. We hope to see it followed up, throughout the entire West Indies, far more widely, systematically and efficiently. We have a growing commercial intercourse, with these now highly favored isles, and our benevolent relations should come to be as extensive. Both will tend greatly, in our opinion, to the overthrow of slavery and "caste" among ourselves.

In addition to the names of Messrs. Ingraham, Renshaw, Weston, Hovey, Blakslee, Fitch, Blythe and Blanchard, the former now deceased, and some of the others returned to this country; also of Messrs. Ralph Tyler, Amos Dresser and Wm. H. Evarts, before overlooked, we are greatly interested to add that of Rev. James A. Preston, as one of those who have been engaged in this mission. We commend his letter, which will be found on another page, to the prayerful consideration of all friends of the Union Missionary Society.

The *Canada* missions among the fugitive slaves, appear to be conducted with increasing energy and success. A manual labor school, is about to be established with funds obtained from England. Hiram Wilson has written to the Lowell Society, urging them to send a missionary thither. Our advice to him and other brethren, if we may be indulged in giving it, would be as soon as possible, to become the regular agents of some one or more societies.

In the *Emancipator* and *Free American*, we see the following notice, but are not aware, who are the directors, or missionary recipients of the solicited contributions. It argues well for the good management of the *Canada* missions, that in the adjacent



States of New York and Ohio, where they are best known, they appear to be most zealously patronized.

The subscriber is authorized to receive funds for the Canada Mission. Those who have funds appropriated for this mission, are requested to forward the same as soon as practicable, to J. W. Alden, office of the Mass. Abo. Soc. No. 32 Washington street, Boston.

The Oregon Mission, has been undertaken by Rev. J. Griffin and wife, on the self directing and ultimately the self supporting system. His letter on our closing pages, will speak for itself.

For a notice of the "Mission to the Turks," we are indebted to the same newspaper source, (Congregational Observer,) as for Mr. G.'s letter. The gentleman of whom it speaks, we had the pleasure of first meeting after he travelled in Greece, more than ten years ago, at Syra; on the voyage, extracts from the journals of which appear in the present number, (pages 41, 42 and 51.) We have long been earnestly desirous, that a mission should be undertaken to the Mahomedans of Turkey.

The Rev. J. C. Richmond of New York, applied to the Bench of Bishops at the last General Convention, for consecration as Bishop to the Turkish population in the East. This application failed, but yet he has gone to England with letters to the Archbishop of Canterbury, and other English Bishops, with the design of presenting a similar memorial to them. Mr. Richmond is a gentleman of handsome property, and proposes to enter this difficult field of missionary labor at his own expense.

#### Concluding Remark.

The above statements, we have protracted unintentionally, but perhaps not unduly, considering the importance of having the subject fairly spread out before the anti-slavery public. We close with one inquiry, which we ask every friend of the slave and friend of the heathen, prayerfully to ponder. With so many channels for pouring the waters of salvation

on the barren wastes of idolatry, unconnected with the impure streams of slave holding, shall not your missionary offerings bear testimony against the widely practised, openly defended, and most soul destroying sin of our American Churches?

#### Oregon Mission.

We have referred to this mission, (pages 23 and 62) and now gladly lay before our readers the following letter of Rev. Mr. Griffin, to Rev. Mr. Brace of Litchfield, Con.

To us it seems that every one will be ready to admit, that a brother and sister, willing to submit to such privations, for publishing the gospel, ought to receive the hearty assistance of their Christian brethren.

#### LETTER OF MR. GRIFFIN.

Vancouver, Columbia River, Nov. 19. 1840.

To the Churches of the South Association of Litchfield Co., Connecticut.

Dear Brethren:—You are indeed far away, and to be seen no more in this life; but how often are you called to mind! How often do I think, and think again of the churches of my native land! How many times in dreaming vision, have I fancied myself in your midst, rehearsing the miseries of the poor Shoshones of the desert! and how often on waking have I found myself only, wrapped in bear skins on the gloomy plains, with nothing but the expansive heavens sheltering me! Two thousand and three hundred miles have I travelled the past season in behalf of the Indians of the desert. I had hoped some place might have been found sufficiently fertile to admit of settling the people into habits of civilization, that opportunities might be had for schools and other means of grace. Such places were said to be on the Wiser and Payelles rivers, north branches of the Lewis.

These we made efforts to reach before the June freshet, that gardens might be had for the summer, and a few bushels of corn for the winter.

#### Painful Journeyings.

Getting into the mountains, we were embarrassed by unusually late snows. The snow was only on the mountains, not a flake in the valleys. We were left by our Indian helpers, and doomed to solitude without the smiles that sages have seen in her face.

For sixty days and dreary nights, myself and dear wife saw no human form but once. And not until we had passed most dreadful mountains where horses would tumble eleven rods at a time, and rivers that threatened not only the destruction of the eight animals and goods, but our lives, were we permitted to see the face of even a savage. When we reached the place of our hopes, we found it under water even till the last of June. Worn out and dispirited, we were seized by countless myriads of mosquitoes by night and by day, until it seemed we must die; when we reached Fort Boisa, where we received the kindest hospitality of Mr. Payette for a few weeks, and we returned in July to Walla Walla, 250 miles west. After a rest at brother Whitman's, I left Mrs. G. in feeble health in consequence of a fall from a horse, and hired an Indian guide, (which is getting to be a very uncertain and dear business,) and put into the plains again to the south. But it would require a volume to describe my wanderings over mountains, rivers and desert plains in behalf of this poor people, who are awfully wicked and miserably wretched—destined I fear to eternal wo. If a few could be converted while in the chase, what could be expected, while the best informed churches with all other means of grace, cannot give evidence of piety for a year, without having a settled pastor?

#### Barrenness of the Country.

The Shoshone country as a whole, is one great cinder, with an occasional mountain peak or ridge covered with perpetual snow. These attract and condense every floating vapor, and bring it down in snow upon their own heads; hence the great plains are robbed of rain during summer, which forbids their being enriched by herbage, and as they have longlain bleaching, they are generally barren.

The soil is about the quality of brick dust, and often appearing much like it. Great portions of the country, especially the rolling plains, are partially covered with a perennial wormwood, the most bitter article I ever saw. There being no rain in summer, there are but few living streams except those heading in snow caps, and as these generally find their way down to the common level of the large rivers before they get so far from the snow as to escape frost, there is no opportunity for irrigating the little arable land that may be found above the first bottom lands; and the latter are rendered useless by the freshet from the snow-caps, which inundates them until July.

They, however, in connection with other portions, afford provisions for horses both winter and summer, and could opportunities be had for cultivating small portions, the people might, by means of the herding system, obtain those partial means of grace, which a half civilized state would afford. As a result of my explorations, I have given up at least large portions of the interior, as affording no opportunity for improving the condition of the wretched inhabitants.

#### Wretchedness of the inhabitants—Missionary Discouragements—Responsibilities.

The people had never seen such a thing as a potatoe or any kind of gar-



den vegetables. An old knife or a piece of iron hoop as a substitute, was the only article of iron to be found about the camps of many families. As a substitute for kettles, they use little willow baskets in which they boil roots, &c., by throwing in hot smooth stones. Their wretchedness is inconceivable, their low wickedness abominable. In the western border of their country, near the Blue Mountains, which separate between them and the more western tribes, there are a few places of some fertility, and where, I hope to make an effort in favor of collecting the Shoshone youth into a manual labor school, if the Providence of God permits. About the 15th of October, I packed up provisions for the winter, and started with a small company to go over the Blue Mountains, for the purpose of commencing a station in Grand Round, or on Powder river. Before we reached the top of the mountains, a storm of snow had become so severe, that we dared not proceed farther, as it was already about sixteen inches deep, and falling very fast. It was supposed a teacher of the Shoshone language might be obtained west of the mountains, but as no one was to be found, and as our object in the country made an acquaintance at this place, very desirable, we were happy to accept an opportunity in one of the open boats of the H. B. C. to this place, where we are happily, and we hope usefully stationed for the winter. The Hudsons' Bay Company is doubtless one of the most regularly and permanently organized business establishments the earth affords. This place is fast becoming a little village in their business enterprise, and is much at the head of all the influences in this great western wild; hence whatever good influence is felt in this place, must be extensively felt.

I have never felt under more crush-

ing responsibilities than when standing in the name of our Lord Jesus Christ, before these intelligent and truly interesting business gentlemen of the Hon. Hudsons' Bay Company. I have some reason to hope the Lord has placed us here for good, which may cheer our own souls and the souls of others in its influence, and be especially felt upon the poor natives. The natives of this place are generally Chinooks, some of whose heads are spread laterally until they appear at first sight to be but little thicker than a board, which no doubt would strike many a delicate lady of the States with horror; many of whom from their equally compressed vitals, would find it difficult to utter one exclamation expressive of their deep sense of the guilt of such murderous practices. The Chinook is much fuller featured, fairer and lighter complexioned, than the Indians of the upper country. They are also more acquainted with work, and live in what might be more appropriately called houses. Their women are more miserably clothed, if they may be said to be clothed at all, than those who follow the chase. The Indians in the vicinity of Walla Walla, are indeed going to perdition on horseback, as they thus far outride all efforts to settle them upon their lands, which alone can bring the blessings of the gospel within their reach. Indeed, there is much, *very* much to dishearten and discourage effort made in any and every way, for all the Indians I have seen in the country. But beloved, remember they have souls, for which effort must be made by those who enjoy the gospel.

They are noted for attention to preaching, but their inbred indolence and love of wandering life, together with the forbidding state of most of their country, with many other embarrassments, render success very difficult. What is far more embarrass-

ing, I greatly fear that missionaries have not piety enough to withstand the temptations which continually beset our path. These, Christians at home do not understand, so that they do not pray for us aright. Brethren, pray for me as one tempted in every way the adversary can invent. Pray for me, as one struggling with the cause of darkness, in a land where few souls have ever escaped, and where the prince of darkness can bring all his force to bear against a few missionaries, whose hands are not stayed up, by a church, as are the hands of a pastor at home. And, beloved, pray with strong faith, for you can hardly imagine to what faintness I am at many times reduced. I hope from time to time to hear the Lord is doing much for my own beloved land, in breaking it off from its sins—its national ones as well as those of individuals. Then shall I hope for peace from God, which shall make so fair a land a happy one.

Your affectionate brother in the  
Lord,  
J. S. GRIFFIN.

### Proceedings

#### OF THE UNION MISSIONARY SOCIETY.

Under this head, we give such recent intelligence and doings of the Executive Committee, as will particularly interest the members and patrons of the Society. The following Instructions of the Executive Committee to their first missionaries, Mr. Henry R. Wilson, and Mrs. Tamar Clark Wilson, were read to them by the President of the Society, Rev. J. W. C. Pennington, at a public meeting held in Zion's Chapel, (Rev. Theodore Wright's,) New York, on the eve of their embarkation with the Mendians, and the Mendian Committee's mission.

#### INSTRUCTIONS OF THE EXECUTIVE COMMITTEE TO MR. AND MRS. WILSON.

Dear Christian Friends,—The Union Missionary Society, at its re-

cent formation, hoped by the present opportunity of the return of the Mendi Africans, to send out at least one ordained missionary, to their native land. That event is taking place, however, in the good providence of God, as we trust, sooner than was anticipated. Individuals, too, with whom we have been in correspondence on the subject, do not see their way clear to embark in it, on so short a notice. After conferring therefore, as we had opportunity, with the Mendian Committee, and in view of the high probability that no other colored teachers will join the expedition, the Executive Committee have decided to accept your offer of going now as catechists, or assistant missionaries, to the Mendi country.

In taking this step, it is but just to you, to say, that had there been a less urgent call for your immediate services, you would have chosen to spend a longer time in preparation for so responsible a work. Still, under the peculiar circumstances of the case, you cheerfully consent to sacrifice your preferences; while we in like manner heartily rejoice to send you forth as the first missionaries of the Society to Africa. On her benighted and afflicted shores, may your footsteps in due time be placed: and there, beneath the shade of her hospitable palm trees, by the side of her "sunny fountains," and along her ancient and golden-sanded rivers, may you long be spared to publish successfully, the Gospel of the grace of God. But though your departure be thus somewhat hurried, it gives us pleasure, Mr. Wilson, to state, that the subject of a mission to Africa, is not now new to your mind; and to bear witness in this public manner to what we believe to be your valuable qualifications for the work.

Born in the island of Barbadoes, in the condition of slavery, it was never-



theless your privilege, to be from your childhood an intimate companion of the Rev. Mr. R., likewise a native of that island, and now a clergyman of the church of England, in Berbice, on the South American Continent. Thus circumstanced, you were favored with advantages for acquiring the more important rudiments of a common education, and, what is of infinitely greater importance, came, as you trust, to experience the grace of God in your heart. It was during this period of your life, that, while attending occasionally on the instructions of missionaries to your native isle, the desire first arose in your breast, to accompany some of them on a like mission to Africa.

That wise and good Providence, however, whose leadings we desire you may ever be ready to follow, does not usually at once make clear our path in any important duty. After having for a while been apprenticed to a trade, of which you acquired sufficient knowledge to be serviceable to yourself and others, you received also the nominal boon of freedom in 1831, a short time previously to its general bestowment on the 800,000 bondmen of the British West Indies. Afterwards, at the wish of your foster companion, Rev. Mr. R. already mentioned, you accompanied him to his new station, in the British colony of Berbice. In that usually reputed unhealthy climate, you continued about a year, without having experienced much inconvenience. Subsequently, with the approbation of your friend, to whom, as well as to Rev. Mr. —, your former spiritual guide, we are glad to hear you express your still remembered obligations, you were induced to accompany an English gentleman and his family to this country. Since your arrival here, you have resided for more than a year in the city of Hartford, Con., under the pastoral

care of Rev. Mr. Pennington, of the Talcott-street Congregational Church. By them you are now recommended as in good and regular standing, to be the first missionary to the heathen, of the society so recently formed, in their own house of worship.

And here let us for a moment unitedly dwell, on the first movements in another clime, of that important series of events, which have led to the principal scenes of this day. About the time of your reaching Berbice, almost directly east of you, on the African continent, Cinque and his 34 surviving associates, with a much greater number less favored than they, were bidding a bitter farewell to home—many of them, alas, for ever. Torn by the hand of violence from kindred and country, they were crowded into the hold of the slave-ship, from which was freighted the memorable *Amistad*. Guided not the same Providence, though by very different instrumentalities, the natives of Mendi and Barbadoes; the movements in Berbice and the United States!

In like manner, you, Mrs. Wilson, have reason to acknowledge the goodness of God, in that you were born in a Christian land, and enjoyed the nurturing care of an enlightened family, in your native place of Brooklyn, Con. Orphan, you may indeed be considered in a double sense, since she, the mistress of this family, has also, as we trust, entered that blessed world, for which it was her especial care to train you. From surviving members of the family, it is satisfactory to the Committee to be assured, that instruction in the useful employments of domestic life, in the branches of a common school education, and most of all, in the precious doctrines of the Gospel, have not been lost upon you. After an exemplary youth, you were admitted to the communion of the Protestant Episcopal Church.

Recently in this city, you have also come under the more special watch of the same church as Mr. W.

In these various ways, on which it seemed not amiss to enlarge, considering your relations to an enterprize in which the hand of God is so remarkably visible, we trust that He has been preparing you to become, what is especially contemplated by us, viz. *assistant* missionaries. As such, it is our wish, and that of the New York Committee, to whom from their first arrival amongst us, the interests of the Mendians have been entrusted, that you will in the outset, carefully aid its missionaries, in restoring them to their long desired home.

For this purpose, you will, with permission of the Committee for the Mendians, who have provided the opportunity for them and its missionaries, take passage in the American Bark, Gentleman, Capt. Morris, for Sierra Leone, in the vicinity of their native districts. Whether Mrs. W. should remain at the place of landing for a short season, or accompany you, Mr. W. either with or without the females of the other mission, at once into the interior, we shall refer to your own judgment, after consulting with your senior brethren, and with intelligent persons on the spot.

When the errand of restoring our Mendi friends to their kindred and homes, is accomplished, which we hope may not prove a work of many months, we expect without unnecessary delay, that you will establish yourselves for the present, with their approbation, in connection with the other brethren, in what appears to be the most eligible situation in one of the towns or villages of Mendi. Touched by the story of the kind reception which their sons and daughters had received far away where the sun goeth down, at least from some bearing the name of Christ, it can hardly be doubted that

individuals will there be found predisposed to listen, to what is in itself unwelcome truth to the natural heart.

Both on the voyage and when settled in Mendi, you will keep especially in view the instruction of the young. To this, we trust, that in the fear and as in the presence of God, you will heartily devote yourselves. Cherish for the dear youth, who will be your companions on ship-board, and for those you may hereafter gather around you, the most tender affection. Endeavor by constant acts of kindness to win their love, that you may thus have a fairer prospect of being the instruments of leading them to the Saviour.

In the haste of your embarkation and amidst the novelties and uncertainties of your enterprise, it will not be expected that we address to you many particular instructions. Till such period, which we hope will be at no distant day, when you shall be joined by older and ordained missionaries of our Society, we shall wish you, as has before been intimated, to look up particularly to your senior brethren, sent by the Mendi Committee. We would also refer you for counsel in all important matters, to the British Missionaries, and other friends of our common Redeemer, whom you may meet with in Africa. To all such, we would respectfully and affectionately commend you.

Among the special suggestions which we would, however, make, it would seem appropriate to urge upon you in all suitable and Christian ways, to show your decided and strong opposition to every form of *Slavery*. Born one of you under this system of wrong, though you have personally experienced, only its milder forms, you must have seen, and both of you have heard enough of its dreadful evils, in countries nominally Christian, to cause you heartily to abhor it.



Your Mendian companions, can bear witness to its horrors in the process of seizure, and on "the middle passage." It changes not its general nature in these respects, though in their particular case, He, whose 'thoughts are not as our thoughts,' and whose ways of Providence we ought ever humbly to adore, may bring good out of evil. The voice of wailing which comes to us from across the Atlantic, from the mourning relatives of their deceased companions; or which moans in the night winds and in the surges of the deep that pass over their graves or watery beds, tells us in truer language, than can the survivors of the Amistad, what slavery is in its origin and progress. Finally, your own observations in Africa, will not be slow to convince you, what you have heard from others, that no wider, deadlier curse, ever fell upon that continent. Even at the present hour, nothing tends so effectually to shut out the gospel from her shores.

Set your faces therefore with the most determined opposition against slavery, as you may find it existing, or countenanced there. Endeavor to show from that great principle of love which is the sum of the law of God, and which breathes throughout the gospel of His son, that slavery is invariably a sin against Him. As a consideration of less weight, yet not unimportant, be at pains to convince all of its peculiar impolicy and of the stamp of infamy which is day by day sinking deeper and deeper upon it.

Be careful, moreover, to exert your influence, to prevent the introduction or extension of the evil of intemperance, another of those sins which have come so widely to prove the curse of man, both in his civilized and savage state.

War, idolatry, impurity and other evils whose baneful influence you

will be called to encounter, you should likewise oppose in the spirit of the gospel; wisely of course proportioning your efforts to their injurious tendency in your own particular sphere of labor, as well as to the guilt, in which they involve your friends and countrymen; the church and the world.

To that same gospel, also, in the diligent use in God's appointed way, of its ordinances and helps,—prayer, searching the Scriptures, the observance of the Sabbath, the communion of saints, and active obedience to the will of God, we would direct you, as the only means of purifying your own souls, from every remaining indwelling sin, of which you may be painfully conscious, in yourselves.

The importance of maintaining a high standard of personal piety, in order through a consistent Christian example to the greatest amount of usefulness, cannot be too strongly impressed upon the mind of a missionary. His life is the book, which the heathen read, before they begin to study the Book of God. This living tract, gets into circulation, long ere the pundit and the press, have prepared theirs.

Need we remind you that in like manner, the love of Christ must be shed abroad in the soul, in order to the preaching of Christ suitably with the lips. Out of the abundance of the heart, the mouth speaketh; and how shall men who are carnal, describe things which can only be spiritually discerned? So, too, under the trials which the missionary may be called to experience, how shall he endure, unless the love of Christ constrain him? Wherever therefore you go; in whatever circumstances of joy or sorrow, of temptation or duty, you may be placed, remember that the eye of your once crucified Saviour, your divine and compassionate

Lord is upon you. His, you have professed to be, and Him you have solemnly pledged yourself to serve. To His free and all sufficient grace, we would now tenderly and devoutly commend you. Whatever of seeming good or ill, may betide you in this world of change and trial, go cheerfully forward in the path of your pilgrimage heavenward, looking unto Jesus, the Author and Finisher of faith, and ever keeping in mind his encouraging and consoling words to all his true disciples, who go to preach his Gospel, "Lo I am with you alway." And when your work on earth is done, and you shall have finished as an hireling your day, may both we and you have a joyful meeting, with many of the sons and daughters of Africa, brought through our joint instrumentality, into the everlasting kingdom of our God and Saviour.

One or two prudential considerations will close what we have now to say.

You will both of you make it an object, as well on your voyage as on your arrival in Africa, to acquire as soon as possible, the prevailing dialect or dialects of the district of your future labors. You should especially aim at being able to teach in them with facility. Going as you are with those who have acquired their first knowledge of the Gospel through the medium of the English language, it may be the more expedient for you to teach it for the same purpose to others. In such a case, we deem it a matter of importance that the language be taught in its purity, rather than in those corrupt forms which we regret to know, prevail around the American and not improbably the British colonies in Africa. It is desirable that these barbarous relics of slavery should like that system of every abomination, be banished from the earth.

Though, therefore, Mr. W., you are acquainted with the so called negro dialects of Barbadoes and Berbice, as well as the creol French, and may, perhaps, in certain circumstances, find them of use, we are happy to know that you have been accustomed to speak the English language with propriety.

From the fact that one of you has been habituated to different warm climates, and we suppose those of Berbice and Mendi in nearly the same parallel, are in a good degree similar; while the other of you has a more than usual constitutional preference for such a climate, it is to be hoped you may be favored with health, in what has proved to many, a sickly clime. Still we would admonish you to use those precautions for the preservation of health, which are recommended by the more experienced and intelligent in the places which you may visit.

Considering the sphere of life in which you have heretofore moved, and that somewhat subordinate station in which you will still be placed, you will no doubt see the propriety of contenting yourselves with a different class of comforts and helps to usefulness, than older ordained missionaries may require. All those, indeed, who are supported by the voluntary contributions of their Christian brethren, though they have a right, if faithful, to feel that "the workman is worthy of his meat," should still in all their expenditures, conscientiously strive to maintain the most rigid economy. Your Christian brethren and sisters however, who send you forth on your errand of mercy, will not, we are persuaded, willingly see you lack comfortable provision for the wants of this life.

We shall expect you, Mr. W., in common with other missionaries, carefully to keep, and from time to time



transmit to us a regular journal of your proceedings. We also wish you to preserve a minute account of your expenses, specifying the prices of things at different places, for the future use of the committee and of those who may come after you. Any facts or observations, and the former are especially desirable in a missionary journal, which you may deem of importance, we shall be happy to receive from you. Economy in the mode of transmitting your communications, and the most guarded accuracy in statements, should be ever kept in view.

With these remarks and once more commending you to God and the word of his grace, we bid you an affectionate farewell.

By order of the Executive Committee,

JOSIAH BREWER, *Chairman.*  
A. G. BEMAN, *Corresponding Sec.*  
Hartford, Nov. 18, 1841.

#### THE HARVEST RIPE AND THE SICKLE READY.

Shall the laborer, who appeals below to the Union Missionary Society, be encouraged to enter the "fields white already to the harvest?" To all who would do this, we would apply the words of our Lord, "Pray ye, therefore, the Lord of the harvest" &c. Next perform the problem of reducing your wishes to dollars and cents and ascertain their present worth. Let not the Committee be left in suspense, as to what is their duty in this and similar cases. May largeness of heart, too, be given to Anti-Slavery friends of missions.

Permit me to inquire, through you, of the Directors of the "Union Missionary Society," whether it would be in accordance with the design of their Society to aid those engaged in the work of elevating and Christianizing the emancipated slaves of the West Indies.

I am personally interested in this inquiry, inasmuch as I have been frequently invited and urged by those laboring as missionaries in Jamaica, to "come over and help them," and as I feel altogether inclined to respond—I will come. I trust it will not be deemed improper for me, at the present time, to give some of

the reasons why I feel an interest in that field of missionary labor, together with some considerations which have induced the belief that it is my duty to enter it.

In the summer of 1837, I was afflicted with a hemorrhage of the lungs.—Physicians advised a sea voyage. Rev. D. S. Ingraham, who died last August in the vicinity of N. Y., being then on the eve of embarking as a missionary to Jamaica, invited me to accompany him. I did so—spent six months in manual labor, teaching and preaching, and returned perfectly restored, and have been well ever since. The sight of my eyes has affected my heart. Having seen the degradation, the ignorance and superstition of the colored people of that Island, and having heard their importunate beseechings for "the good word," I cannot repress the desire which springs up in my bosom to go and carry it to them. This desire however, is not a sufficient reason why I should leave the field which I already occupy, (pastor of the Presbyterian church in this village,) and choose another, if that is already supplied with laborers. That portions of Jamaica, at least, are not thus supplied, will appear if facts are consulted. Rev J. O. Beardslee, an efficient and successful missionary in the Island, in a letter addressed to me, dated June 3d, 1841, says, "You will judge from the much which I have had and still have to do"—superintending the building of a chapel—a large congregation—80 "inquirers" &c. "that my feeble constitution has been somewhat tried. Nothing but an Almighty arm has sustained me. Of late, however, I have been threatened with a return of my bronchial affection, and have felt a good deal of weakness and some pain in the region of the lungs. I had felt previous to receiving your letter that a change must take place ere long—but when I inquire—what will become of this dear people? I have felt that I must work as long as my strength would allow. \* \* \* "Your letter just at this time"—in this letter I gave him encouragement to hope that I should soon join him, &c.—"comes like the voice of my Heavenly Father, saying, "Obedience not sacrifice." \* \* \* Brother, I feel prepared to say come. I have felt and feel still that there is not a spot on earth where I can do more good than here—and so I feel in regard to yourself."

In a letter dated October 21, he writes that his labors are increased. In addition to the labor of last summer, he now has another station and a large school upon his hands, which, heretofore, have afforded abundant labor for two men. He wishes me to come immediately and take charge of the station left vacant. He requests me to bring with me a female assistant who will be able to teach the school in connection with the station. Says Br. B. the "Elliott station," "needs a minister and is well able

and quite willing to support one. The school will support the teacher. Funds are needed only for our "outfit" and passage. Say the people, "Give minister to us—we take care of him." The principal reason for my declining Br. B's invitation last summer, was the health of my prospective wife. Since that time her health has improved and physicians are of the opinion that the climate of Jamaica will be beneficial to her. The path of duty to us therefore, now appears plain. Money we have not. Our friends who love Zion are poor. The American and other education societies have assisted in defraying the expenses of my education. Should I make application for aid in behalf of myself and assistant—a female teacher—each of us having the requisite recommendations and testimonials, would the Directors of your society—thanks to the God of the oppressed that it has been formed—feel disposed to grant us the money necessary for our "outfit" and passage. After that we will trust, under God, to the generous gratitude which glows in the breast of the disenthralled. I should expect to raise funds in this vicinity sufficient to defray our expenses to New York.

The circumstances of my family, as well as the wants of Br. Beardslee, render it exceedingly desirable that we sail by the 1st of April next.

If any apology is needed for this communication, or the freedom used in it, I have it in my anxiety to bear a dear brother's and classmate's burdens, and in my desire to labor for the poor and the ignorant—a desire which called me forth from the home of my childhood, and devoted my powers to the work of preaching the Gospel of reconciliation. I doubt not but that I shall find clemency, at least, in the breast of a toil-worn missionary.

#### Proceedings

##### OF THE MENDIAN COMMITTEE.

Though generally known to the community, the following extracts from the published report of the Mendian Committee, seem worthy of being chronicled for permanent reference.

The whole number of Mendians on board the *Anistad* was 53. Of these, 2 died of the wounds inflicted upon them by the captain during the rencontre on board that vessel, 7 died at sea, and 8 at New Haven, in consequence of sickness induced by their privations at sea, and disease contracted by the use of salt water and bad provisions, 1 was drowned at Farmington, and 35, (32 males and 3 females, survived to sail for Africa. James B. Covey, the young man who was kindly left here by Capt. Fitzgerald, of H. B. M. brigantine Buzzard, to be an interpreter, takes passage in the vessel with the Mendians. James has

been very useful here, has been hopefully converted, and has united with one of the churches at New Haven. The number of missionaries and religious teachers who accompany them, is five. It will be interesting to the numerous donors and friends, to know something of these brethren and sisters. They are Rev. James Steele, Rev. William Raymond, his wife Mrs. Eliza Raymond, Mr. Henry Richard Wilson, and his wife Mrs. Tamar Wilson. Mr. Steele is about thirty-three years of age, was formerly a printer and publisher, afterwards a student of Lane Seminary, and is now a regularly educated and ordained minister. He lost his wife some time since. He is a brother of Dr. John Steele, missionary physician at Madura, East Indies. He has taken with him a printing press, font of types, &c. Mr. Raymond is some six or seven years younger, was formerly of Amherst College, afterwards of Oberlin, then a coadjutor of Rev. Hiram Wilson in Upper Canada, and recently the teacher of the Mendians at Farmington. He was recently ordained at Paterson, N.J. By trade he was a wagon maker and is skilled in the use of mechanic tools generally. He has taken with him a lathe, and a complete set of tools. Mrs. R. is a native of Nova Scotia, and was married to Mr. R. in Canada. They have an infant daughter, only two months old, named by its parents Te-ne at the urgent request of the Mendians, as it was born on Te-ne, which is the name of the Mendi Sabbath. Mr. and Mrs. Wilson go as teachers. They are people of color from Hartford, Ct., both of them at present members of Rev. Mr. Pennington's church. Bishop Brownell, and others, furnished testimonials of the excellent character of Mrs. W., she having formerly been a member of the Episcopal church. Mr. Wilson is by trade a tailor. He and his wife go to Africa, and are to be supported there by the "Union Missionary Society," recently established at Hartford.

The Mendians and the missionaries went on board the vessel that is to convey them to Africa, on Thursday morning. It is a barque of about 280 tons—the name, *Gentleman*. The barque was taken in tow by a steamboat hired for that purpose, and anchored off Staten Island until Saturday morning, Nov. 27th, when, at dawn of day, with a stiff breeze, she left her anchorage and put to sea. The "Gentleman" is a thorough Temperance ship and carries neither rum nor powder to the coast of Africa. It may not be amiss, to mention here, that all the Mendians on board the barque are teetotallers. They abhor the smell and use of intoxicating drinks. All the missionaries and the three Mendian girls go as cabin passengers. The others have a place well fitted up in the steerage. They are amply supplied with vegetables, from the large



garden of 15 acres which they cultivated at Farmington, and are otherwise provisioned for sixty days, although the prospect is, their passage to Sierra Leone will be less than forty days. They are furnished with books—clothing for themselves and families—agricultural implements—a choice and extensive variety of seeds—and many tokens of remembrance from the hands of sympathising friends. Mr. Buchanan, the British consul at this port—Mr. Fox, her Britannic Majesty's Envoy at Washington—and W. W. Anderson, Esq., an eminent counselor at law of Jamaica, then in this city, kindly furnished letters to the British commanders and authorities, that will ensure the Mendians and their friends good treatment and protection; and we have reason to believe that the Governor of Sierra Leone will have received instructions from the British Government to extend to them all needed aid.

#### Instructions to the Missionaries.

These were delivered by Rev. S. S. Jocelyn, in behalf of the Committee, at the Farewell Meeting in the Broadway Tabernacle, Sabbath evening, Nov. 21st.

To the Rev. James Steele, Rev. William Raymond, and Mrs. Eliza Raymond.

BELoved BRETHREN AND SISTERS IN CHRIST: When we cast our eye upon the world, in its blood, its heathenism, its superstition, its cruelty, its oppression—and upon ourselves as sinners involved in the common ruin, having been partakers in the universal rebellion against God—what is there so cheering as the great truth that “Christ Jesus came into the world to save sinners—to seek and save that which was lost?”

Whilst we share so liberally the hopes and blessings of the great salvation, what so natural as the wish to make known, in accordance with the command of the Redeemer, the way of life eternal to “every creature?”

You, dear brethren, we trust, are deeply sensible of the solemnity and responsibility of your position. You have marked the wonderful providence of God in the entire history of the liberated Africans, now about to embark with you for their native country, and with the Committee and thousands of God's people in admiring gratitude, praise Him that you and they have been honored with the privilege of doing something to promote their welfare. The highest hope is before us, for we cannot believe, notwithstanding the vast amount of good created by the events connected with these outraged, yet redeemed brethren, that God will fail to carry out to a more glorious consummation, the work of mercy toward them and their benighted countrymen.

In the providence of God we are called upon, on behalf of thousands of the followers of the Redeemer, to present to you various suggestions and instructions, which may be useful to yourselves and promote the interest of the Mission to Mendi; although from the peculiarity of the case, and our inexperience in missionary operations, it is evident that the instructions must be but an imperfect outline.

Believing that you have not sought to be connected with this mission, without much prayer to God for direction, and a faithful examination of your motives, we trust you will ever feel the importance of personal holiness,—of being governed by a supreme regard to the glory of God, and an ardent desire for the salvation of men. Cultivate all the graces of the Spirit as well as all the talents committed unto you. Remember, you are the disciples of Jesus Christ, and that you must have his spirit. You are not only going to tell the story of his dying love to the heathen, but you are in your life, temper and conversation, to illustrate his gospel, and to impress his image on their minds and hearts.

Preserve “the unity of the spirit in the bond of peace.” In matters of duty and of difficulty, lean not to your own understanding, but strive to be led by the word, the Spirit and the providence of God. Crucify selfishness in all its forms. Let each esteem other better than himself. You will in humility and love harmonize in your views and councils. Although you will be responsible to the Christian public, and to the Committee acting on their behalf, for the faithful and economical use of all the funds entrusted to you, and to be diligent, and devoted to every good work, you will feel that you are mainly responsible to Jesus Christ, for all your acts and motives.

You go out in the character of teachers, and some of you, as preachers of the gospel. Strive to lead the children and youth to knowledge, and to Christ, if indeed you are permitted, as we trust you will be, to reach Mendi, and have an open door for your labors; but let us charge you, in the name of the Lord Jesus, not to fail—through your interpreters, or by your early acquisition of the language—to preach Christ crucified to the adults, with the confidence that as the gospel is designed emphatically for the men or generation to whom it is promulgated, so you may expect with the great faith and hope of the apostles and primitive saints that multitudes to whom you make known the gospel, will be regenerated through the truth and Spirit of God. Do not let the thought enter your heart, that but few of the present generation can be saved. Do not promise yourselves or the world good for future generations, if you have not hope for the present, in the use of the means put into your

hands by the Saviour. Let no man say, “my Lord delayeth his coming!” to himself or the world. Work for the living with all your might, strive to convert every soul within your influence now to Christ.

You will not be negligent of the temporal interests and civilization of the people, but suffer us to caution you against any expedients to civilize, without first, in the highest degree, striving for the Christianization of the people. It is not unlikely, that the acquaintance which these Mendians have made with this country, and may with Sierra Leone, will lead eventually to much traffic, but you will at a glance see that missionaries should have nothing to do with traffic. It would in its various influences, destroy the confidence of the natives. Africa has seen enough of traffic in connection with men who act as preachers of the gospel.

There are very many things to encourage you in relation to the people of Mendi, if we may judge from the many valuable traits of character, in those who here represent them. It is a great advantage to you that they have from time immemorial, abstained from labor on the seventh day, although they spend it in feasting, visiting, &c., and that no system of idolatry prevails among them. In the absence of all religion, we may hope for far less difficulty than in India, or other countries, with complicated systems of superstition and idolatry. We trust that you will find them hospitable, and that going out as connected with the friends and deliverers of these brethren, their parents, brothers and sisters, wives and children, will hail you with gratitude and delight. Never did missionaries embark from this, or any other country, apparently with such cheering prospects. And yet, dear brethren, you will have trials. It is the lot of all men, and especially those who are to be purified, and honored in the conversion of the heathen. You forsake father, and mother, and brethren, and sisters, and all, for Christ. You know the promise of your Lord and Master to all such. You will need all the promises of God to cheer and strengthen you. Rely upon them. They are yea and amen to all that are in Christ Jesus.

We would most earnestly and affectionately commend to you, the officers and seamen, as well as the Mendians, on board the ship in which you will embark. Remember that the abundance of the sea is to be converted unto God. Be faithful to all, and you may have a Pentecostal season throughout your passage.

It is an advantage to the Mission that you will be enabled to give an example of social and domestic life. To some minds it may seem strange that females should at first accompany this mission. It is true, dear sisters in Christ, that you may be encountering great

trials—so did Harriet Newell—so did Mrs. Judson—and a host of martyrs in the missionary cause now in heaven—but their lives were necessary, as were their deaths, to the great cause of missions. God Almighty strengthen and protect you.

Brethren, you will have facilities of introduction to public functionaries, and other persons at Sierra Leone. We cannot judge for you, as you may, on your arrival at Sierra Leone. We suppose it desirable for you to reach the hill country of Mendi as soon as may be. Regard the necessary caution in the African climate for the preservation of your health and lives.

You will find missionaries of Christ, if you go by the Timmanee country, and probably on your way to Mendi.

You will form acquaintances with them. Cultivate every friendly and Christian feeling towards them, and regard their suggestions or advices.

As soon as may be, form a Christian church, or churches, that the ordinances of the gospel may be observed for your own comfort and edification, and to show the Lord's death, to the world around, till he come.

Brethren, we confide in God to favor and give success to this mission. We confide also in you, as his agents, notwithstanding that you are but earthen vessels, and our redeemed fellow-sinners, who must be sustained by infinite grace. You will have the sympathies and prayers of thousands of Christ's flock. As a committee we have no desire to assume responsibilities, and are now acting only to carry out in the simplest manner the wishes of the patrons of this mission. We know your feelings, and honor your confidence in that portion of the Christian community who are alive to embrace this most providential intimation to establish a mission in Mendi. We trust that ere long we shall embrace the hearts of all branches of the Christian church in this mission.

We assume no hostile attitude toward any other missionary society, and wish all God-speed in well doing. We have a feature in our operations which is peculiar, and we think, honorable to the cause of righteousness, and pleasing to the Saviour. We have assured the public in our applications for funds for this mission, that we do not desire the offerings of unrighteousness; and cannot receive money from slaveholders for the conversion of the heathen. This we intend in no spirit of unkindness, but hope that they will be brought to repentance much sooner through such declarations, than when Christian societies receive their money, and virtually say to them, You are true to Christ and to his poor.

We know not that domestic slavery is permitted in Mendi, but that it exists in Africa, is not doubted. It is by the power of the gos-



pel, uncontaminated by slavery, that we hope to break up slavery in Africa, as well as bring numbers to Christ. We cannot use slavery for this purpose. The servant of Christ is bound to denounce the atrocious, demoralizing, and ungodly system, the world over, and cannot receive its offerings without guilt. We know your hearts are with us in this principle, and from the extension of this feeling in the church you will be sustained and blessed. The Mendians accompanying you know your feelings on this subject, and ours also. They have felt the iron as it entered into their soul. They know the fetter and the chain, and what it is to be torn from home, kindred, and country, by slavery. Yea, more, they have known its power even in this land; and if the appetite of slavery could have been glutted, and law and humanity been prostrated, where had been Cinque, Kin-na, Fu-li, Ka-li, and Margu, and all these redeemed ones. They will tell of their deliverance, of the Great Court that set them free, and of the true hearts in America who pray for them, and hate the cause of all their sufferings.

The equality and unity of man are truths which you will ever maintain. "God is no respecter of persons." "God has made of one blood all nations." We rejoice that your very circle embraces the colored as well as the white missionary and their wives. Long ago Bishop Heber contended that caste and Christianity could not live together, and caste has since been denounced in India by the missionaries. The caste of color in this country you have some of you felt, and I rejoice that others of you have abhorred. You will rejoice that the free colored people of this country will take a lively interest in this mission; and the more so, as you and its patrons carry out the principles of Christianity, in rebuking the cruel spirit of prejudice against the colored man.

And now, dear brethren, although you are a little band, and feel your feebleness, you may grasp the object before you as confidently as Gabriel might, were he commissioned to this work—for Christ has said, "My grace is sufficient for thee." And although you will be but a particle of that moral power which God will use to convert Africa, *use that power*—and trust God who has said, "Ethiopia shall soon stretch forth her hands to God." Has not the time to favor poor bleeding Africa, with her 100,000,000, already come?

You go from us to the heathen, cheered with the company of the objects of our mutual interest and affection. You are cheered onward by the blessing of God's people. They will not cease to pray for you, nor will they desert you. Let nothing move you from your glorious purpose. Hail not God said, "Fear not for I have redeemed thee. When thou passest through the waters I will be with

thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt; neither shall the fire kindle upon thee!" We commend you to him who hath said, "Behold I come quickly, and my reward is with me. Be thou faithful unto death, and I will give you a crown of life." May you "be steadfast, unmoveable, always abounding in the work of the Lord," and through his infinite grace, after having turned many to righteousness, "shine as the stars for ever and ever."

SIMEON S. JOCELYN,  
LEWIS TAPPAN,  
JOSHUA LEAVITT.

New York, Nov. 21st, 1841.

#### Latest Intelligence.

About an eight days out from New York, the Gentleman was spoken, having had a fine run of as many hundred miles. The following gratifying intelligence, has also since been received by the Menden Committee in a letter dated Oct. 23, from his Excellency Lieut. Gov. Ferguson, and acting Governor of Sierra Leone.

While I am happy in being able to afford you satisfactory information as to the locality of Mendi, (the country to which these persons are said to belong,) I can confidently assure you of the cordial co-operation of this government, in aid of the endeavor to restore them to it.

Mendi is situated on the banks of the Rokelle, or Sierra Leone river, and may be reached in three or four days from Freetown. Bey Fonti, its chief, is a party to a treaty of alliance existing betwixt this government and the confederated chiefs of the Timmaney country.

Sierra Leone is thus, from vicinity and facility of intercourse with Mendi, preferable to Monrovia or Gallinas, (as suggested in your letter,) as the place to which these persons should be brought, in order most conveniently to insure their return to their own country.

With respect to their removal from America, and their voyage across the Atlantic, I cannot, for these purposes, promise any aid of a pecuniary nature from this government. I may, however, assure you that, on their arrival here, they and their teachers will be cordially received, adequately maintained and provided for, and safely conducted to their own homes, under the protection of government, and at the public expense. It is not likely that a two years' residence in America will have effected such changes in the constitution of those Africans, as to render their arrival here, at any season, hazardous; but as their teachers are to be Americans, not accli-

mated to this country, certain precautions may, in respect to them, be necessary. I would, therefore, recommend their arrival here at any period betwixt the first of December and the first of May; and I think it would be more advisable for them to return all together, than in small companies.

#### Correction.

N. B. The Menden Committee was not a sub-committee of the Executive Committee of the Old American Anti S. Society, as is stated, page 54. After a regular meeting of its Executive Committee, the persons present designated Messrs. Jocelyn, Leavitt and L. Tappan to act for the Mendians. They never made reports to the Executive Committee.

The following from the Boston Recorder, has now, we trust, a full answer.

MENDIAN MISSION.—A committee, now constituted we are not informed, has taken charge of the Menden Mission to Africa—an Independent Mission interfering with no other; this committee of superintendence is "connected with no other mission." It is happy for them, that their benevolent feelings, instead of being dammed up, by "the wages of unrighteousness," have found a channel in which they can flow so freely. Success to every well intentioned effort! But before the judicious friends of missions will commit their funds into the hands of the "Committee," they will wish to know the names of the gentlemen and their form of organization, rules of action, &c.

### Proceedings

#### OF THE AMERICAN WESLEYAN ANTI-SLAVERY MISSIONARY SOCIETY.

Under this head, we give the Constitution of the Society, with its Preamble. For further notices, see pages 22 and 55; and for the accompanying Address, page 37.

#### PREAMBLE.

Whereas the Great Head of the Christian Church has made it the duty of his ministers and disciples, to disseminate his gospel throughout the whole earth; whereas the field of missionary labor is constantly enlarging, by new and important openings, to which the mind of the Christian church is directed by the finger of Divine providence; whereas the duty of occupying these important openings, affords an opportunity for the exemplification of that Christian benevolence which Christ has inspired in the hearts of all his true disciples, which exemplification is no less a privilege than a duty, no less necessary for the moral health of the church at home than for the salvation of the heathen abroad; whereas no pro-

vision is made in the constitutions of most of the missionary societies now in existence in this nation; especially, as none is made in the constitution of the missionary society of our own church, for the exclusion of monies and donations which are known to be the fruits of slave-holding; whereas the putting of money into treasuries polluted with such gifts, is a connivance at the great sin of slave-holding and thereby becomes one of its main supports and is directly opposed to that Divine declaration—"I hate robbery for burnt offering;" whereas, in order to free ourselves from the responsibility of conniving at slaveholding in our benevolent efforts, it has become necessary to withdraw ourselves from those missionary societies which receive the fruits of slavery into their treasuries, unforbidden and unrebuked; and whereas thousands of the truest friends of Christian missions have conscientious scruples against contributing to their support in any such way as necessarily to connive at slave-holding; Therefore, we the undersigned, resolve to form ourselves into a society to aid according to our ability, the holy enterprise of Christian missions, and agree to be governed by the following constitution.

#### CONSTITUTION

#### Of the American Wesleyan Anti-Slavery Missionary Society.

Article 1. This Association shall be called "The American Wesleyan Anti-Slavery Missionary Society."

Art. 2. The express design of this association is, to aid in carrying forward that grand purpose for which the Church of Christ was originally established, the evangelization of the earth.

Art. 3. This society shall not receive into its treasury any monies, gifts, grants or donations of any kind, which are known to be derived from the unpaid toil of a slave, or of slaves. While it shall hold all its operations in entire subordination to its main design as expressed in its second article, it shall by all lawful and christian means, discountenance that inhuman (not to say unchristian) practice of slaveholding, fitly denominated by the venerable founder of Methodism, "the complicated sum of all villanies."

Art. 4. The officers of this society shall consist of a president, vice presidents, clerk, corresponding secretary, and treasurer, and twenty managers, who, together, shall form a board for the transaction of business. They shall all be members of the Methodist Episcopal Church, and shall be annually elected by the society. Each annual conference anti-slavery society, shall have the privilege of appointing one vice-president from its own body.

Art. 5. It shall be the duty of the corres-



ponding secretary to conduct the correspondence of the society under its direction. The board shall fix his compensation and cause it to be paid from the funds of the society.—Should his office become vacant by death, resignation, or otherwise, the board shall provide for the duties of his office until the next annual meeting.

Art. 6. The board shall have authority to appoint, when in its judgment it shall become expedient, an agent or agents, to travel and deliver addresses on the subject of missions, to the friends of this holy enterprise, and wherever the openings of Providence shall direct their steps. It shall fix in the most economical manner, the salary for such agents, and cause the same to be paid from the funds of the society; but the salary shall not exceed the allowance of a regular travelling preacher. The board shall have authority to make by-laws to regulate its own proceedings, to appropriate money to defray incidental expenses, to print books for the benefit of missions, to fill up vacancies which may occur during the year; and it shall present a statement of its transactions and funds to the society at its annual meeting. It shall cause the same to be printed and circulated among the friends of the enterprise, with such other missionary intelligence, as shall be fitted to increase an interest in the cause.

Art. 7. Whenever in the openings of Divine Providence an opportunity shall be presented to establish a mission or missions, either at home or in foreign lands, the board shall consult a superintendent of the M. E. Church; they shall solicit his advice as to the propriety of their establishment, and if possible secure his approbation, and appointment of said missionaries; but in case the superintendent should decline giving his official sanction to such mission and missionaries, then the board shall proceed to establish such missions and appoint such missionaries, according to the best of its judgment. Provided, that such appointments shall not interfere with christian missions already appointed: And such missionaries shall be ordained elders of the Methodist Episcopal Church.

Art. 8. The payment of one dollar annually, shall constitute a member; the payment at one time of ten dollars a member for life.

Art. 9. Ordained, anti-slavery ministers, of the M. E. Church, whether travelling or local, being members of this society, shall be ex-officio members of the board of managers.

Art. 10. The annual meeting for the election of officers and managers, shall be held in the month of May, at such time and place as the board shall direct.

Art. 11. At all meetings of the society, and of the board, the president, or in his absence, the vice-president first on the list, then present, and in the absence of all the vice-presidents,

a member appointed by the meeting for that purpose shall preside.

Art. 12. Twenty-five members, at all meetings of the society, and nine at a meeting of the board of managers, shall constitute a quorum.

Art. 13. The minutes of the meeting shall be signed by the chairman.

Art. 14. Any Methodist missionary society founded upon the same principles, and having in view the same object, may become auxiliary to this society:—and it is recommended to the friends of the cause, that such auxiliaries be immediately formed, wherever practicable.

Art. 15. It shall be the duty of auxiliary societies, to transmit to the corresponding secretary of the parent institution, a copy of its annual report, embracing an account of its doings and the amount of its collections;—which amount shall be subject to the order of the treasurer of the parent institution.

Art. 16. The board of managers of the parent institution shall have authority to appropriate the funds of the institution to the support of such missions as they have established; provided, that the amount paid to each missionary shall not exceed the annual allowance of our itinerant preachers.

Art. 17. This constitution may be altered and amended at the annual meeting of the American Wesleyan Anti-Slavery Society, or at a general Anti-Slavery Convention called for the purpose.

### **Missionary Anti-Slavery Correspondence.**

Under this head, we have room only for the following letter, first published in the *Emancipator*.

*Letter of Mr. Merrick.*

TABREEZ, PERSIA, 15th March, 1841.

TO LEWIS TAPPAN, Esq., Treasurer of the American and Foreign Anti-Slavery Soc.

My Dear Sir,—On the 14th of last November I received your Circular, dated New York, Aug. 1, 1840, accompanied by a parcel of the Anti-Slavery Society's publications. I have waited long before acknowledging your favors, because I could not at once command sufficient time to examine your books and make up my mind on the question of personal duty, without neglecting my own appropriate work.

It is my deliberate opinion, that missionaries, far and long away from their native land, are not obliged to become parties to such exciting subjects as that of domestic slavery. By doing so, they cannot fail to make enemies to themselves, and what is dearer, to the cause which has led them to foreign climes, and requires the judicious application of all their

powers. Others may judge differently. I speak only for myself. The heart of Christian benevolence must bleed and writhe in anguish, whatever part of this fallen, miserable world it explores. May God in infinite mercy shorten the days of evil, and make universal that kingdom which is righteousness, peace and love.

Please accept my thanks for your publications, and believe me to be, with sentiments of regard,

Yours sincerely, J. L. MERRICK.

Mr. Merrick is a member of the same mission with Mr. Perkins, whose very different results, as to the duty of missionaries on the anti-slavery question, were given in our last number. In order to account for this difference, it has occurred to us to compare the points of resemblance and dissimilarity in their respective histories. And first of likeness.

Perkins, born at West Springfield, Mass. March 12, 1805. Merrick, born Monson, Mass. Dec. 11, 1803. P. graduated Amherst college, 1829: M. graduated Amherst college, 1830. P. embarked at Boston, Sept. 21, 1833: M. embarked at Boston, Aug. 20, 1834.

Born then in the same neighborhood; about the same time; graduated at the same college, and embarking on the same mission, both within a year of each other; what are the points of diversity in their history? Mr. P. studied theology at the north, at his own college we presume, where he was for some time a tutor, while Mr. M. studied at the "Southern" Theological Seminary, and has enjoyed the refined hospitalities and received more or less of the missionary support of the south.

These are given as the naked facts in the case, as things to be taken into account, in estimating the comparative importance to be attached to the two missionary witnesses, and with the utmost kindness of feeling towards one who has the reputation of being a pious and devoted missionary.

*Mar Yohana.*

This is the name of the Nestorian Bishop, who has lately come to America in company with Mr. Perkins. Well is it on the ground of consistency, that he has Mr. P. for his associate, rather than Mr. H. the *Virginian* Missionary at the same station, (a different individual still from the two before spoken of in *Scio* and the *Morea*, pages 50 and

51,) or Mr. M. of southern training, whose letter is given above. As it is, we trust the Bishop will not be advised to go to the slave States and repeat the following plea.

My dear brethren and friends in Christ, I come from Ooroomiah that I may see you. God loves your nation. You send us missionaries. They give us books. They open schools. They preach the gospel of the blessed Savior. Their labors are very great at Ooroomiah. We cannot pay you for all this. But brethren in the Lord Jesus Christ, your reward is in his kingdom; for he has said, whosoever giveth a cup of cold water in his name, shall not lose his reward; and much greater will be your reward, who have given us the water of life.

My brethren, our nation send much love to you. If you ask about the missionaries; they labor hard; they go from village to village and preach and teach in the schools; they need more strength;—and we need more schools. Perhaps you know we are under the Mohammedans, and they oppress us; we are very poor and they take every thing away from us; but we put our trust in the Lord. My beloved brethren, our nation is like sheep among the wolves, and if you go out after that which is lost, and seek until you find it, you will rejoice more over it than if it had not been lost. The Mussulmen lord it over us, and on that account, we ask help from you, in the name of Christ.

*Quere.* Would it not be well for some Society, to engage Mar Yohana, to plead in similar strains for missionaries, books and schools, to be sent to millions of enslaved Africans as well as tens of thousands oppressed Nestorians?

### **An Important Crisis in Foreign Missions.**

For some years past, we have in common with many others, been impressed with the desirableness of some changes in the mode of conducting Foreign Missions. Independently of bowing the knee to slavery, we have legislated too much, on a subject which the primitive churches were content to leave untrammelled. Even those bodies who hold the doctrine of equality among their ministers and of self control among their churches,



have thought it necessary the moment a man proposes to cross the seas, to decide for him not only where and how he should go, &c., but in some instances to advise, if not to decide, whether he should go married or single. We have even heard on the best authority, of a case, where committees took it upon them to recommend to the missionaries, *whom* he should *choose* for a "help meet," after they had reluctantly consented to his taking a wife. The effect of thus keeping grown-up men in leading strings, has been too often servility, inefficiency and lack of enterprise in one class; of self-sufficiency and arrogance on the part of an indulged few, and of serious and long protracted controversies with those who would not surrender their christian liberty.

It gives us unspeakable satisfaction to believe, that a change is beginning which will remedy many of these evils, the natural fruits of over-legislation. We can only glance at the subject in our present number, commending the important correspondence and discussions which are going on, to the prayers of all who desire to see Zion lengthen her cords and strengthen her stakes. *Self-originating and self-directing* missions, will, we strongly suspect, be the result, with, perhaps here and there, some central committee to receive and transmit funds and collect and publish information.

We subjoin the following extracts of recent letters bearing on this and a kindred topic, from Lewis Tappan, and William Goodell.

*Extract of a Letter to a gentleman in this city.*

When I learned that the *Union Missionary Society* had been formed, it appeared to me that the movement was premature. In common with many others I had for many years had a strong attachment to the American Board, and much confidence in many of the leading men concerned in the administration of its affairs. It was my hope that they would take such action on the subject of American

Slavery as would make it consistent for Christian abolitionists to continue to contribute to the funds of the Board. On learning the doings at Philadelphia, last September, I could not concur with some of the abolition members in believing that the Board would follow up the action then taken until the friends of the slave should be satisfied. Still, with them, I thought it best to be patient, not suddenly withdraw confidence, hope for the best, and judge by the future action of the Board. At Boston, last November, I was greatly distressed with the views expressed by Mr. Greene, one of the Secretaries of the Board, and at the temper manifested by Mr. Samuel Hubbard, of the Prudential Committee, when Mr. Deming and myself called upon him to solicit him, in vain, to attend a meeting of the Mendians. And during the sessions of the Board in this city, recently, the language and temper of the Secretaries have satisfied me that they, the Prudential Committee, and leading members of the Board, considering the action of the Board at Philadelphia, last autumn, *derivative*. The friends of the Slave, therefore, need not, I think, expect any thing hereafter favorable to the anti-slavery cause from the Board. They assert that it would be a departure from the *one great object* they have in view to take action against Slavery, and yet they have taken action respecting the Sabbath, the Indians, the cause of Temperance, Revivals of Religion, &c., as if the desecration of the Sabbath, violation of the rights of the Indians, intemperance, &c. were greater obstructions to the conversion of the world than American Slavery! When will the churches of this land open their eyes, to use the language of another, "upon the series of outrages perpetrated upon the principles of an anti-slavery gospel?" When will the Board regard the remonstrances of those faithful missionaries who send home such sentiments as come from Mr. Perkins, who wrote from Persia last year as follows, and whose letter entire was published in your first number. "Pain and astonishment have been excited, in my mind, by the *appalling* *apathy*, on the terrible evil of Slavery, that obviously pervades the great mass of the ministers, and christians, and people of America, and prevents them from *doing any thing*, and seems to nerve them with an almost desperate determination *NOT TO DO ANY THING* for its removal."

The friends of the slave—those who cannot conscientiously put their contributions into a treasury where the "wages of unrighteousness" are received—the reception justified by the receivers—and a determination manifested to receive them forever—seem called upon to select or make some other channel or channels, in which their contributions may flow for the blessed object of converting heathen

nations to God. The letters received by the Mendian committee clearly evince that such feelings are extending throughout the country.

Respectfully yours,  
LEWIS TAPPAN.

*Extract of a Letter from William Goodell.*

As a permanent arrangement, no Missionary Board at home must be permitted to *direct* and *superintend* christian missions, Foreign or Domestic. The *principle* is Old Romanism over again, nor can the *results* long differ in character. Witness the facts unfolded in the Letters of J. D. Paxton, which you sent me. Why did not Paul and John and Peter organize a Missionary Board at Jerusalem, before they "went every where preaching the word?" And what do we want of such organizations more than they? Wherein do our circumstances so essentially differ? A central Board to *receive* and *remit funds* may be convenient. But why should they be charged with the Pontifical duty of deciding *who* shall go to preach the gospel to the Heathen, and *how* they shall preach when they get there? Why may not *local churches* select missionaries and solicit the help of sister churches to sustain them? "Letters of commendation" to all needed extent, might be obtained, as in ancient times, not permitting a Metropolitan committee to *monopolize* this same business of granting "Letters of commendation." Why should a City Board understand better than Christians *in the interior*, the character and qualifications of men who may have *labored among them*, and whom they may desire to support as missionaries?

You see I am looking for innovations more radical than that of the "Union Missionary Society" or the plans hinted at in your letter. I am persuaded that *every local church* should be a Missionary Society, and that when reformatory churches as large and as wealthy as the *present* denominational churches are in existence, there will be nothing but a worldly spirit to prevent *each church* from supporting its *own* missionary abroad, so long as a "manual labor" missionary will need support, and thence out another. With God's blessing, efficient and consistent missionary labor, we might hope to gather churches among the heathen that would speedily sustain *their own* institutions and *furnish their own pastors*.—Thus it was in primitive times. If we cannot reach this pinnacle at once, we must rise as near it as we can. Let two or three, or half a dozen neighboring churches unite in designating and supporting a missionary. Or, at present, let some Central Committee be appointed. Let us use the "Union Missionary Society" till mutual counsels shall settle upon a better course. But let us not build up a rival Babel like the A. B. C. F. M.

which it will cost us more labor to pull down than to erect. Let us not emulate nor imitate "the nations round about."

You see I write freely and boldly. Yet I would not be precipitate or hasty. We need much reflection, mutual consultation and prayer.

The letters of J. D. Paxton are astounding. Yet what better could we expect of those who compromise with American slavery? Why should they not compromise likewise with Idol worship? Such developments, though painful, are much needed. The purity of the church demands it. These letters must be published and circulated at the North. They will produce no small excitement and bring matters to a crisis. How is it that they have so long remained a secret to the Northern churches? In what way can they best be published?

## Proceedings

OF THE FREE WILL BAPTIST MISSION.

Our limits, though enlarged, will only permit us to give the appeal of Elder Noyes, the agent of the Society. We hope that Anti-Slavery Christians of all denominations, will contribute liberally for their *Missionary Press*. Others having similar scruples, about receiving aid from Tract or Bible Societies, into whose treasuries slave holders are invited to cast their offerings, might with advantage, we should suppose, apply to the British Societies for help.

*Appeal of the Agent.*

*Dear Brethren:*—What have we yet done for India? That heathen country contains a population of at least one hundred and thirty four millions; and it is a lamentable fact, that there is not one missionary, qualified to preach in any native dialect, to a million of souls.

More than six years have elapsed since you sent two missionaries and their wives to that land of darkness. Their success will compare with that of other missionaries; but, while other societies have been constantly sending out re-enforcements, the number of your missionaries has not been increased. One has been sent out and one has returned.

We have recently received letters from our brethren who are now toiling in India, and I do heartily join them in praying the Society to send out more missionaries. I wish to be

\* We propose to publish the Letters of Mr. Paxton in our March number, which will be No. 1, of the Extra Series.





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engaged in all good causes at home, but I can never feel that we are doing the will of God, while we do so much for ourselves and so little for the heathen.

Those churches who have been the most active in sending the Gospel to the heathen, have been the most blessed with revivals amongst themselves; and certainly nothing could be better calculated to secure the divine favor to our souls than paying our debt to the heathen. Yes, brethren and sisters, we owe them the Gospel. We have received it from God with instructions to preach it to every creature. Now, if we keep the light of the Gospel to ourselves, will not all the responsibility be ours at the day of judgment? The heathen can never be condemned by a Gospel which they never heard; but we shall be condemned for withholding good from him to whom it is due, when it was in the power of our hand to do it.

From a letter just received from bro. Phillips, it appears that our missionaries are not discouraged in praying for an accession to their number. He says, "Do urge hard for more help immediately. Too much depends upon the health and life of one individual.—Should one of us be removed by sickness or death before a brother could arrive here, and become even tolerably acquainted with the language, his station must suffer materially. Thus, even to maintain our present ground, we require more men in the field.

And now let me ask, are there not young men in our denomination who are ready to go to India? Had you not rather go and preach to those who sit in darkness, than to preach to people in this country, when so many of them are even now pampered with the Gospel, and require so much of the spice of human invention to render the truth tolerable to them?—Yes, I believe there are those who say in their hearts, let me go far hence to the Gentiles. If I am not mistaken, the Board are ready to send out one or two as soon as candidates of suitable qualifications can be found. We hope that such as feel it their duty to go will make application to the Board without delay.

E. NOYES.

### Receipts of the Union Missionary Society.

C. Robinson \$4, S Robinson \$1.50,  
P. Robinson \$1. *Willimantic, Ct.* for  
the Mendian Mission, by S. M.  
Booth, \$6.50  
Friends, *Willimantic, Ct.* for the Men-  
dian Mission, by Calvin Robinson, \$5.00  
Mr. William Williams, Mrs. Williams,  
*Willington, Ct.* \$1 each to constitute  
them members, by I. N. Coddington, \$2.00  
Rev. A. N. Freeman, *Portland, Maine*, \$10.00

George Stillman, Jun., Mrs. Sarah  
Stillman, *Wethersfield, Ct.*, \$1 each,  
which constitutes them members. \$2.00  
Mrs (Capt.) George Stillman, *Weth-  
ersfield, Ct.*, 50  
F. P. B. *Wethersfield, Ct.*, part of a re-  
ceipt for reading the Bible through  
before he was nine years old, 25  
Miss Theodosia Brewer, *Tyringham,  
Mass.* to constitute herself a member, \$1.00  
Union Monthly Concert of prayer for  
the oppressed, *Wethersfield, Ct.*; one  
half its collection, by H. Hoxey, \$1.50  
Mrs. Nancy Swan, Miss Clarissa  
Swan, Miss Mary Freeman, *Hart-  
ford, Ct.*, \$1 each, which constitutes  
them members, by A. W. Hanson, \$3.00  
Miss Laura M. Burghardet, Miss Ma-  
ria Jenkins, Miss Rhoda Freeman,  
*Hartford, Ct.*, \$1 each, by J. W. C.  
Pennington, \$3.00  
Levi P. Case, *Hartford, Ct.*, to consti-  
tute himself a Life Member, \$10.00  
Collection in the Baptist Church, at  
*Brattleboro, Vt.*, by Rev. J. W. C.  
Pennington, \$19.00  
Collection in Rev. T. S. Wright's  
church, *New York*, by Rev. Mr. Pen-  
nington, of which \$10 to constitute  
Rev. Mr. Wright a Life Member, \$16.00  
Ladies' Fragment Society, of the Hous-  
ton Street Presbyterian Church, *New  
York*, to constitute Mrs. Safford a  
Life Member, \$10.00  
—also a Box of sundry articles.  
Friends, *North Abington, Mass.*, for  
African Mission, by Lewis Ford, \$1.00  
Collection in Bethel Church, *Philadel-  
phia, Pa.*, Feb. 2d, 1842, by A. W.  
Hanson, \$22.04  
Total in the above list, \$113.79

Rev. J. W. C. and Mrs. Harriet Pen-  
nington, *Hartford, Ct.*, a building  
lot situated in the city of New Haven,  
and valued at from \$100 to \$200;  
to constitute Mrs. Harriet C. Pen-  
nington, Miss Sarah Thompson, Mr.  
Augustus Washington and Miss Al-  
mira Way, Life Members.

N. B. Mr. and Mrs. P. were invited by  
the Mendian committee, to accompany their  
expedition to Africa, but though they did not  
regard themselves as called in Providence to this  
course, they give substantial evidence of their  
interest in the good work. Will other mem-  
bers and friends of the Union Missionary  
Convention fulfil the encouragement given  
on that occasion?

Reports are due and daily expected from  
one of the Agents, who has been inter-  
rupted by sickness.

### Monies Received for the Herald.

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der White, Mathew Jones, Halson Vashon, John Curtis, Benjamin Bown, Martin R. Delaney, John  
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N. B.—We omit the names of some companies for whom arrangements will be made to send the  
work in bundles to Lowell, &c.



# THE UNION MISSIONARY HERALD.

Vol. I. Extra No. 1.

MARCH, 1842.

Whole No. 3.

CONTAINING  
THE PROCEEDINGS OF  
EVANGELICAL AMERICAN MISSIONS,  
**Not connected with Slavery;**  
AND A GENERAL VIEW OF  
OTHER LIKE BENEVOLENT OPERATIONS.

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## THE UNION MISSIONARY HERALD.

Vol. I. Extra No. 1.

MARCH, 1842.

Whole No. 3.

### Mode of Conducting Missions to the Oriental Churches.

#### Statement of the Case.

The subject with which this number, will be chiefly occupied, is confessedly very grave and difficult. It claims, therefore, to be entered upon with the utmost candor and prayerfulness. In no other way can we hope to come to such conclusions, as will please Him, whose "disciples were called Christians first" in lands where these baptised infidels and heathens now dwell, and where He gave his parting command, "Go ye into all the world and preach the Gospel to every creature."

The case may thus be stated in a word. Not a few friends of missions, and particularly those who are zealous in the anti-slavery cause, fear that a similar error exists with regard to the treatment of superstition in the Oriental, as of slavery in the Southern Churches. With both, the plan seems to be to deal with a gentle hand, lest the idolatry of the one and the irreligion of the other, should take offence, and refuse ever to submit to the Gospel.

#### Origin of the Discussion.

The individual who has been chiefly instrumental in awakening public attention to this subject, is the Rev. J. D. Paxton, now pastor of the Presbyterian church, Shelbyville, Kentucky. He is the same gentleman who caused no little excitement to the

members of his church in Western Virginia, by his slave-holding scruples.\* But let us hear him speak for himself in the following introduction of a letter to the Editor.

Letter of Rev. J. D. Paxton.

BEYROOT, JAN. 9, 1837.

Dear Friend and Brother,—I trust that I may thus call you, although I have not the pleasure of your personal acquaintance. It was to me a matter of much regret that your absence prevented me from seeing you while at Smyrna. This need not, however, and I trust will not, prevent a kind and frank fraternal intercourse.—While one object of the present letter is to open the way to such intercourse, I have another, and, to myself, a very important object;—that is, to exchange views with you respecting the present mode of conducting Missionary Operations in the Mediterranean.

I came out to take a view of the mission field, without having my mind made up as to becoming a missionary. I have now concluded, if the way be clear, to remain at least for some years. Having gone over most of the ground, and looked into the mode of operating, and made up no opinion until I had been above a year in the field, and visited most of the stations; I have found my mind settling down into a deep conviction that

\* A full exposition of the case was given by himself in a valuable work, addressed to the people of his former charge.



there is a serious defect in the mode. I have thought much on this matter, and felt not a little at the position in which it places me to the Missionary Brethren. I have been received at every place with a kindness by the brethren, that has greatly endeared them to me; and all my feelings towards them, were calculated to bias me in favor of their mode of working. But to me it does seem beset with objections. I think I can say with a clear conscience, that it is not from any wish to change present modes barely for the sake of change—changes are evils unless they be for the better.

Now my wish is to get your views frankly and fully on this matter. You are one of the oldest missionaries in this field, and must have collected facts to a much greater extent than I could during my tour; and those facts may possibly throw light on points that to me need it.

I ought to say, that I do not know how much your feelings may be for the present plan. In one of your last letters that I have seen, you make reference to the number of missionaries that have labored in these fields; the time spent; the means expended; and the small amount of results; and suggest the idea that possibly there may be a defect in the mode of working. I have not, however, heard of your proposing a change of plan since your return.

In this state of uncertainty as to your views, and for the purpose of getting them, and any facts in your possession that may bear on the case, I will state some reasons, which, in my mind, bear against the present plan.

The present plan as I saw it practically at work, seemed to me to be, to avoid very much, if not altogether, touching those points, which we consider the most fatal errors, and which

we really wish to correct; as praying to the Virgin, and Saints—worshipping pictures—obtaining pardon of sins by the priest—relying on fasting as meritorious—holding to baptismal regeneration, transubstantiation, &c. This silence is observed lest controversies arise, or offence be taken. The plan is, gradually, and almost insensibly, to reach the evil and effect the reform through the school system. This reserve is observed out of school and in publications, to procure scholars, and in the school it is observed for the same reason. I do not say that an occasional remark of a plain kind is not made to scholars and others—I give the general character of the plan.

The plan embraces the idea of not separating persons from those corrupt churches, but keeping them in them—not pulling down or injuring those churches as it is called, but working in them—purifying and reforming them. Now several things seem to me against this plan.

We here suspend the Letter of Mr. Paxton, in order to give place to the most recent expression of the views of the A. B. C. F. M. on the same subject. On account of their historical information they more naturally come in here, though as will be seen, they are of a later date than the letter of Mr. P. They are thus introduced in the Jan. Missionary Herald for 1839.

#### OBJECTS OF MISSIONS TO THE ORIENTAL CHURCHES, AND THE MEANS OF PROSECUTING THEM.

The following Instructions of the Prudential Committee—to the Rev. Cyrus Hamlin, on occasion of his recent departure on a mission to Turkey, will explain the objects of the missions sent by the Board to the Oriental Churches, and also the means which the missionaries are expected to use in prosecuting their enterprise.

Though you are to reside in the land of the

Moslems, your labors will be specially directed to one of the oriental churches, the church of the Armenians. There are perhaps 200,000 Armenians in Constantinople, and as many as 2,000,000 in different parts of Asia. They originated in the country,—not far from the shores of the Mediterranean, Black, and Caspian Seas,—which is supposed to have cradled the human race. Many of them are still found in that country; but the nation is widely dispersed, as the result of the wars of Toghul, Timoor, Shah Abbas, Mohammed II, and other conquerors, in ages long since past; and also as the result of their peculiar fondness for trade and commerce, which has made them the richest, if not the most intelligent, of the christian sects in the east. The other oriental sects are the Greek, the Coptic or Egyptian, the Jacobite, and the Nestorian. The last two of these—the Jacobite and Nestorian—belong to the Syrian nation, and seceded, in the fifth century, from the church of Antioch, then forming a part of the Greek church; as its small remnant, found in Damascus and Mesopotamia, now does. It was also in the fifth century, that the Armenians were separated from the Greek church. The differences in doctrine and ritual between these various sects are on no points of vital importance, though regarded of course as of serious magnitude by the sects themselves.

The Board, under whose patronage you go forth, has missions among the members of the Greek, the Nestorian, and the Armenian churches. Our missionaries to the Greek church occupy two stations in Greece, three in Asia Minor, two in Syria, and one in Cyprus. Those to the Nestorians occupy a station in Persia, near the eastern base of the Koordish mountains; and a second station is about being occupied on the western side of the same mountains. The missionaries to the Armenians are at Constantinople, and at three stations in Asia Minor; and a station is about being formed at Erzerum, within the bounds of the ancient Armenia itself.

The object of our missions to the oriental churches, is, first, to revive the knowledge and spirit of the gospel among them; and secondly, by this means to operate upon the Mohammedans. At the same time this does not preclude the idea of direct missions to the Mohammedans themselves, which we also have;—one missionary to them being resident in Constantinople, and another in Persia. But to think of exerting much influence upon the Mohammedan mind, while the native christian churches remain as they are, is out of the question, without such a divine interposition as we are not authorized to expect. The Mohammedans look upon the native Christians as living exemplifications of what Christianity is. They see that these Christians are no better than themselves; they think them

to be even worse; and this opinion is said to be correct by the Europeans generally who have resided in Turkey. The consequence is inevitable and unquestionable; the Mohammedan confidently asserts the Koran to be more excellent than the Bible, and his own religion than the gospel. In vain do we reply, that the native Christians have lost the knowledge and spirit of the gospel, and that their immoral lives are therefore in no sense the effect of the gospel. The Mohammedan has never seen any other effect, and he will not read the Bible to correct the evidences of his senses and perhaps too of his painful experience. He treats that holy book with the contempt he feels for its professed followers.—Hence a comprehensive and wise system of efforts for the conversion of the Mohammedans of Western Asia, will embrace a system of efforts for the spiritual renovation of the oriental churches. These churches must be reformed. Lights must be made to burn once more upon those candlesticks that remain. The fire of a pure Christianity must be rekindled upon those christian altars. In all the professedly christian communities of Western Asia, there must be living examples and proofs of the holy, happy influence of the religion of Jesus. There must be the warning, reproof, correction, and instruction in righteousness, so powerfully influential in a holy life. In the mind of the Moslem, Christianity must cease to be associated with all that is mean and contemptible. It must rise in its proper intelligence and spiritual dignity, and, ceasing to act merely on the defensive, must commence aggressive movements on the surrounding empire of darkness and delusion. As the relative position of the Christian and the Moslem in the social system is changing every day, and the changes are all in favor of the Christian, the time is near, if it has not come, when this may be done.

The existence of these numerous bodies of Christians among the Mohammedan nations, is one of the most remarkable facts which meets the attention of the religious observer of the world. They constitute more than one third part of the population of Constantinople, which is believed to exceed a million, and they are found in all the provinces of the empire. They are found in Persia, and in the countries beyond. Their number in the Mohammedan nation is supposed to be five millions. Being so numerous and so dispersed, were the mighty power of God at once to revive the spirit of the gospel in all of them, a flood of light would burst upon almost the whole Turkish empire, and would shine far up on the great central high lands of Asia. The followers of the false prophet would look on with wonder—perhaps with hatred and persecution; but new ideas of the gospel would be forced upon them, and no longer could



they boast of the more excellent nature and influence of their own religion. Thus the gospel would at once be proclaimed to them, most convincingly proclaimed, in thousands of places. It would shine upon them from every quarter. It would no longer be a candle under a bushel. It would be a city on a hill, which could not be hid. It would be a "voice crying in the wilderness." It would cry without, and utter its voice in the streets, and in the chief place of concourse, in the openings of the gates. Every where it would cry, to the amazed followers of the false prophet, "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof. Behold I will pour out my Spirit unto you, I will make known my words unto you."

But the putting forth of such a divine renovating power upon the oriental churches, is not to be expected without the intervention of means; and means to be used, in the first instance, by those more favored churches of Christendom, which, through the grace of God, have escaped from the spiritual thralldom in which the oriental churches are yet involved. To leave them to themselves, is to retard for ages the work of their spiritual renovation. It is indeed certain that they will one day be renovated. The elements of reform are already among them. The evangelical doctrines, which are the basis of christian duty, are found in their earlier standard writers; nor have they, like the papal church, adopted principles subversive of the authority of the Bible, nor do they forbid its use by the people. There are principles among them for sound argument and eloquent appeal; there is a place to stand upon, and a pivot for the great moral lever of truth; there are weapons, such as God is wont to render mighty when employed for pulling down the strong holds of ignorance, superstition, and sin. But where are the minds to argue and expostulate? Where are the agents? Where are the hands to make war? Those churches have sunk too low to rise speedily without assistance. They need an impulse from without. They need help from their christian brethren. They need to be reminded of things, which, amid ages of political revolution and degradation, they have forgotten. They need to be told their true position in the great brotherhood of churches. They need to know how wretched, and miserable, and poor, and blind, and naked they are. They need to see—what it is so desirable the Mohammedans should see—*living exemplifications of the gospel*, both in its spiritual nature and its blessed influence on individuals and nations. They need to learn the value of knowledge, and of the free exercise of thought and opinion. They need to learn the importance of education for all of every class

and condition. They need to be made acquainted and furnished with the best means and instruments of education, and to learn how to use them. The priesthood needs to be taught and persuaded to preach, and the people to hear, read, and reflect.

The different oriental churches, however, will need assistance from their brethren abroad, in very different degrees. Some of them are nearer the point of reformation, than others. Our object is not to subvert them; not to pull down, and build up anew. It is to reform them; to revive among them, as has been said, the knowledge and spirit of the gospel. It is no part of our object to introduce Congregationalism, or Presbyterianism among them. The oriental Christians are probably no better fitted for either of these forms of ecclesiastical organization, than they would be for a republican form of civil government. We are content that their present ecclesiastical organization should remain, provided the knowledge and spirit of the gospel can be revived under it. The form which they now have has existed long, and is analogous to their civil government, and suited to all their habits. You are not sent among those churches to proselyte. Let the Armenian remain an Armenian, if he will; and the Greek a Greek, and the Nestorian a Nestorian, and the oriental an oriental. Modes of government, both civil and ecclesiastical, are doubtless important, but they are not the great thing. We cannot afford to expend much of our time, strength, and money upon them, while so great a work lies before us as the conversion of the world. It may also be said of the rites and ceremonies of those sects, that they are mere outworks, which it is not necessary to remove before you come to the citadel; and an assault upon them will awaken more alarm, more fierce hostility, more general and decided opposition, than upon the citadel itself. Direct your whole force to the principal post, and when that is taken the others will fall at once. It is not the rites, ceremonies, and superstitions of these people, that you, a foreigner and stranger, can attack to the best advantage; and these will be corrected as a thing of course when your main work is accomplished. Your great business is with the fundamental doctrines and duties of the gospel, and these you should derive invariably and directly from the Holy Scriptures.

Enough has been said, dear brother, concerning the *object* we have in view in our mission to the oriental churches. Something more explicit, however, needs to be added concerning the *means* to be employed. And here it is necessary to remind you, that the work of reform among these churches will doubtless be accomplished chiefly by means of the native Christians themselves. The first

impulse must come from abroad. The first movers will be foreign missionaries. They will be the fountain head among the instrumental causes. And their aid will be needed for a long time to come. But the work will be mainly carried on and accomplished by the already existing and increasing body of evangelical native Christians. You will always be a foreigner, an alien in those churches. You can never become perfectly master of the idioms of their languages, nor of their habits of thought and feeling. You can never find the avenues to their hearts like a native; nor would it be wise to increase your number so as to be yourselves the grand army. It was not thus England conquered India; the great body in her conquering armies were natives of the country. It was not thus the apostles subdued the world; they were assisted by a much greater number of native helpers, and soon devolved upon these the whole responsibility and work of the ministry. Remember, too, that however unlike our own the manners and customs of the oriental Christians may be, they are not barbarians; nor are they heathens. They bear the christian name. They have borne it since it was first given at Antioch. They have steadfastly endured terrible persecutions on account of it. Of that, therefore, it would be the height of injustice and cruelty in us to deprive them. They have also the christian institutions; though sadly corrupted. They have, in their fondly cherished and revered standards, the christian doctrines and precepts; though lamentably perverted in fact and in practice by tradition and ignorance. They acknowledge the Bible as the standard of their faith and practice; though it must be confessed that they give too much weight to the decrees of councils and the writings of the fathers.

The means to be used, then, are the means for reforming a degenerate christian church; and they must be such as may be most advantageously used by one, who is neither a Jew, nor a Roman citizen; who is a stranger, an alien, only partially tolerated by the civil rulers, not perfect in the languages of the people, not thoroughly conversant with their states of mind and feeling. They should be of a nature, too, to operate upon the main-springs of society. They should take hold of the pillars of the community. They should seek to influence the select mind which controls the great mass. The kingdom of God, which you will endeavor to re-establish among these churches, should not come, so far as you are concerned, "with observation." You should not make yourself needlessly prominent. You should not be ambitious of the honor of what, through the grace of God, is accomplished, either for yourself, or for the missionary society and patrons by which you are sent forth and supported. The desire,

the almost necessity for speedy and palpable results to satisfy the impatience of the churches at home, has been in some respects injurious to the missions among the heathen; and if yielded to in the missions to the oriental churches, would prove their bane, if not their ruin. Let God and his Spirit and word have the glory of the good effected; and as far as possible let the native helpers and co-workers occupy the fore-ground among the instrumentalities employed.

We entreat you, beloved brother.

1. To watch for favorable developments in the native mind, especially among the young men of talent and promise, and more especially among the clergy. When you find minds more than usually susceptible of truth and impression, never lose sight of them. To preach the gospel, it is not necessary that you have more than one hearer, and no matter where he is. Philip preached to the Eunuch, while travelling with him on the road. And so you should preach even to a single mind, when opened by the Spirit for the reception of the truth; as not a few happily now are among the Armenians.

It should be, we conceive, a leading object with you to make impressions on individual minds. Search for such minds, with humble and constant prayer that you may not seek in vain. Wherever you go, search for them. If you meet an individual alone, see whether he has an inquisitive, serious mind. If you are in company, and the whole seem to be hardened and unthinking, there may still be one who is not so. The Lord's anointed may be there—some chosen vessel—some Luther, Calvin, Melancthon—or at least, some Asnad Shidiak, or Hohaannes. Search for such minds as for hid treasures, and prize them when found above rubies.

2. Let your efforts fall in with the course of divine providence. This is what our Savior meant, when he said, "If they persecute you in one city, flee ye to another." There is a high sense in which the hand of Providence is to be noted even in such events. If you have schools, and a tumult is raised against them, do not resist. If the heated blasts of controversy assail you, do not reply controversially, and be slow to reply at all. If the civil arm is employed to obstruct your labors, yield, as far as may be with a good conscience, to the laws and the powers that be. If, to crush your schools or prevent the use of your school books, the priesthood establish schools and issue books of their own resembling yours; whatever you may think of the spirit or the motive, you should by all means give them free course in this thing. If they give to your pious native helpers such employment as you had been giving them, and thus take them from you, why should you not thank God for this, and take courage to



multiply such laborers? Fall in with the course of providential events, and by co-operating with the providence, as well as the grace, of God, become thus more eminently and successfully a co-worker with God.

*Again*;—Seek rather to improve the schools already established by the natives, than to establish schools of your own. Here is a most interesting sphere of usefulness. Whatever good influence is exerted on the teacher, is exerted on the taught. In no man is knowledge more really power, than in the schoolmaster; and by none is it more valued, by none more certainly used. It is he, more than any one, except perhaps the mother, by whom thought is enslaved, or freed. Of what vast importance, then, in seeking to reform the oriental churches, that we endeavor to reform their school books and their methods of teaching the youth. A statement of facts on this subject, were there time, would show that a general reform here would be enough to ensure, so far as means are concerned, a great intellectual and moral revolution. The full accomplishment of this object will require the existence, occasionally at least, of one or more schools under the immediate direction of the mission, with special reference to teachers. It will require also the making and printing of school books. The schools of liberated Greece at this moment are, to a great extent, supplied with school books prepared and published by missionary societies.

*Again*;—It is indispensable to the object of your mission, that a select number of the clergy be instructed in the higher departments of sacred literature and theology. The stream does not rise higher than its fountain. The study of the Bible is yet unknown to the oriental clergy. The thing has long since perished from among them; and, as it is now practised among ourselves, it never existed among them. The sacred literature and theology of the Scriptures, as taught in our theological seminaries, must be introduced into the oriental churches from abroad. In some places this will best be accomplished by means of a seminary under the immediate care and instruction of the mission, and supported by its funds; and in others, by private instruction given to a select number of students. But it should by all means be done in some form or other, and as soon and effectually as possible. It will be necessary for some of your number to become conversant with the ancient authors of these churches, and see what use can be made of them; but it will no doubt be necessary to translate or compile the text-books for the theological student chiefly from the language of the west.

*Again, fifthly*;—The introduction of the printing press into these churches, will be the introduction of a power which nothing can conceal. We speak of it of course as a

means in the hands of the Holy Spirit. Regarding it as a power, its influence will be inevitable, irresistible on thought, opinion, and sentiment. The steamboat is exerting a wonderful influence on the native mind in Turkey, by bringing hundreds to Constantinople every week from their distant seclusions; and it has only begun its great work of bringing out the wild races of the mountain and desert into the open daylight and mind-subduing prospects of the world. But the press has greater power than steam. With prodigious ease, celerity, and cheapness it multiplies, a thousand or a million fold, the resources of the mind and the materials of its independence. Regarding it as a light, it is pre-eminently adapted to our peculiar circumstances. What God said, by his prophet, of his ancient people, is wonderfully applicable to the oriental christians; they "are destroyed for lack of knowledge." The light of truth has ceased to shine upon them. Now in pouring in the light of truth upon the darkness of the oriental mind through the medium of the press, we operate with less embarrassment, than in any other department of our missionary labors. We have less to encounter in the languages, less in the prejudices of the people, less from the climate; our influence is more diffused, less suspected, better understood. And when we can dispense with our own presses, and employ the native presses for our printing, as we already do in Greece; all this will be more eminently true. There will be no odious imprint upon our books. They will be christian books, with the native language, dress, and manners.

*Finally*;—We name the preaching of the gospel as among the means you are to employ. This is, after all, heaven's grand ordinance for the conversion of sinful men. We use not the phrase in its technical, western sense, but in its primitive, oriental sense. It is publishing the gospel with the living voice. It is not the place, nor the time, nor the number of hearers, that constitutes the preaching required of the missionary. You perform this duty when you orally publish the gospel wherever you can properly ask and expect a hearing; be the number of hearers one or many, the place a church or the market, the time any one of the seven days in the week, and your sermon a few words only, or a prolonged address. You are not restricted as to form and manner, nor are you obliged to use all the possible forms. Provided you do the thing itself, the manner is left to your discretion. But whatever may be your manner of doing it, fail not, cease not, as a herald of the cross, in any part of this perishing world, to preach the gospel.

We commend you and your partner to the God of all grace and consolation. May he keep you from all undue excitements on the

LETTER OF MR. PAXTON TO THE MISSIONARIES.

We now resume the Letter of Mr. Paxton, begun above, which though directed to the Editor, was intended for all the Missionaries at Smyrna. He also addressed a communication understood to be substantially the same, through Mr. Dwight to the Missionaries at Constantinople.

### *Idolatrous Israelitish Church— Course of the Prophets towards it.*

We have in the Bible very analogous cases—I might say many; but certainly one. The many cases in which Israel fell into idolatry, are very similar to what has taken place in these corrupt churches. The case of the kingdom of Israel from the time of Jeroboam, may suffice. It was a church. The whole Mosaic institution was not abandoned—all revealed truth was not discarded—the being of one true God was not in theory denied; but a system of idolatry was added,—and the truth which stood in the way of that system, was set aside and discarded. I know of no proof that that system, or any of the systems of idolatry into which Israel fell, was deeper or more fatal—or that essential, saving truth, was more discarded, or kept more out of sight, than in these corrupt churches.

Now is there a case from Moses to Malachi, in which a Prophet of the Lord held back an open, and plain, and earnest testimony against their idolatry and departures from God? Did any Prophet of the Lord leave it as a matter of doubt whether he condemned their errors? Did any Prophet of the Lord go on the plan of not exposing the errors of the system; but working in it and gradually reforming it? Did any Prophet give it out that he had no wish to make converts from the systems of idolatry; but to convert the people, and leave them in fellowship with the idolatrous

one hand, and all undue depressions on the other. May your piety be ardent, and your judgment sound. You carry with you the confidence of the Committee, and you go to a mission which has always had their confidence. You go to an interesting field, and to a people among whom the kingdom of God is coming "with power," though not yet "with observation." Not until you have learned the language of the Armenians, will you be able to perceive all the indications of a work of the Spirit among them. But whether the present indications prove genuine, or fallacious there is no fear that our labors in those churches will be vain in the Lord. Greece is in a far more hopeful condition than she would have been, if protestant missionaries had stood aloof from her. A great and most salutary influence has been exerted upon the national mind, if it has not yet reached the national heart. And the influence of protestant missions is fast extending to the whole body of the oriental Christians; though the time is perhaps not very near when we shall see the full consummation of our hopes. The times and seasons are not indeed revealed to us. The binding of Satan, and the general outpouring of the Spirit, may be much nearer than we suppose. Therefore fear not "though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the Most High. God is in the midst of her, she shall not be moved; God shall help her, and that right early."

Go, then, toss upon the billows of the ocean. Go, enter the Mohammedan world. Go, carry glad tidings of great joy from the churches of the west to the churches of the east. Bid them arise, and shine, their light being come, and the glory of the Lord having risen upon them. Be faithful unto death, and a crown of righteousness shall be given to you in the day when you and we meet in the presence of our Lord and Savior.

It may not be amiss to remark here, that for some time before the date of the above Instructions, a most violent persecution against the schools and the Scriptures in the vernacular tongue, had been raging among the Greeks of Turkey. All the missionary schools were broken up, and the modern Greek New Testament and portions of the Old, were gathered up, and burnt or otherwise destroyed by thousands, in church yards, according to the positive decree of the Greek Patriarch and Synod.



congregation? The old Prophet at Bethel (1 Kings xiii) was, it is true, silent, and let his sons attend the idolatrous worship—but he is not a good example; he told lies.

No;—the Prophets of the Lord never spared the idolatrous system. They never left it in doubt whether they considered it wrong. They never allowed their disciples to have fellowship with idolaters or to kiss the calves. Hosea xiii: 2.

*The Missionary Plan of Expediency not good.*

Now to leave the prophetic example so oft repeated, and adopt a course so wholly different, on the ground of expediency, does not satisfy me. These corrupt churches allege expediency in justification of all their errors. It is expedient to pray to the Virgin and Saints say they. Pictures in worship help to fix the attention. They feel more confidence in going to the good Virgin Mother than to God himself. In my view, we always lose when we leave Scripture ground for that of supposed expediency. In my view, Christian expediency always follows the Bible. Most of the great departures from true faith and scriptural practice, have resulted from trying to improve on God's plan.

*Does not honor the Spirit of God—Is wanting in Gospel Boldness.*

My objection is increased by the fact, that this plan, does not, as it seems to me, honor the Spirit of God in the ministry of the gospel. "Not by might nor by power, but my Spirit, saith the Lord." The gospel includes a system of agencies fitted to renovate man and make him holy; but the influence of the Spirit is the main agent in this work, and without his operation no soul ever will believe and obey the gospel. This agency of the Spirit is separable from gospel

truth, and is not under our control, except so far as promised in answer to believing prayer. As this agency belongs to the gospel, but according to the plan of the gospel, is seldom if ever imparted except when law-truth and gospel-truth are made known; we have ample inducements to set forth these truths,—pointing out the obscuring errors, in the plain, earnest, and affectionate manner of the Apostles, and leave it to that divine agent to bless and make effectual as far as he sees proper.

Now it does seem to me that the present plan of sparing error, and not urging the great essential truths which are obscured, does not do honor to the Spirit. It overlooks the influence which His department of operations must have on this whole matter. It seems to imply a fear that he will not do his part of the work—will fail to accompany and bless truth and make it effectual—and from this failure that it will follow that truth thus set forth, and error exposed, will awaken prejudice and excite opposition, and thus more harm than good will be done. Therefore a different plan is followed—a plan that looks to a very gradual progress of things, and depends rather on a moral and intellectual than a strictly religious training of the young.

It is possible that this statement of the case will be objected to, and yet it does not to me seem unfair. It is somewhat strongly stated, (I love to state things so that I shall be understood,) but not unfairly. I cannot see that on the present plan, its success is thrown, as the Apostles threw it, on the agency of the Spirit, and thus glorified him as the great, invisible, but efficient agent in their ministrations.

*Injurious in its effects on the Corrupt Churches.*

I add as another objection to the present plan, that it has little if any

thing of that open, frank, and bold manner of exposing error, urging the great essential truths of the gospel on the hearts of their hearers, which characterized the preaching of the Apostles, Prophets, and our Lord himself.

Let me request you to take a Concordance and examine the passages under the words, *bold, boldly, boldness*. The following are but a part. Mat. 7: 29. John 7: 26. Luke 24: 49. Acts 4: 13—29, 31. Acts 9: 27—29. Acts 14: 3. Acts 18: 26. Acts 19: 8. 2 Cor. 7: 3. Eph. 6: 20. Phil. 1: 14. 1 Thess. 2: 2. The same characteristic is exhibited in many other places, when the same word is not used to express it. Now is there any other characteristic of preaching as often and as strongly marked? Was it so often recorded accidentally? I trow not; or by the same rule, we may make the whole manner accidental. Here is apostolic example. They did their part boldly—setting forth truth and exposing error,—looking to God confidently to do his; and they were not disappointed. And here, I am of opinion, was the true secret of their success. I will add, that so far as my information goes, all the considerable reformations in the church down to the present day; all the great revivals; all the men who have been most instrumental, have exhibited a good degree of the same spirit; a timid, hesitating half-way manner, has seldom done much good. The double minded man is unstable,—and the lukewarm do not please God or gain his blessing.

Now the present plan does to me appear lukewarm. I do not apply this to its advocates as to their personal piety, or personal courage. I have a good opinion of the piety of all of them, and doubt not their personal courage. I speak of the plan, as

compared with the plan of the Apostles; and to me it does seem defective when compared with their standard—and its results are just what I should expect from it. It falls far short of what it ought to be.

*Effects on the Corrupt Churches.*

N.B. See the two sub-heads misplaced above.

The effect on those corrupt churches, as I think, is bad. How are they to find out that they are living in damnable sin? They are not told so. Their errors are not pointed out and set in strong contrast with the truth which they have forsaken. Giving them the Scriptures is important, but not enough. They have long been accustomed to a wrong construction of scripture on all the essential truths of the Bible. They need to have these errors corrected, and be taught rightly to understand God's word. They need line upon line. Few men rightly understand a new thing that crosses their former opinions and prepossessions, at one telling. We have an old saying in Virginia—"Let a man tell you his story ten times, and he will make you believe him." There is a power in repetition, and especially when a man puts his soul in it, as the Apostles did in their preaching. The same holds good in publications. Now all this is lost on the present plan of conducting missionary operations.

The present plan makes the missionary known as a distributor of books, and teacher or superintendent of schools; but is he known as the earnest testifier against the fatal errors that abound?—and the setter forth, (in connection with this exposure of error,) of the great truths that are almost wholly obscured?

I suppose that very few persons in those churches know that praying to the Virgin and Saints, and worshipping pictures, is idolatry—that the



priest has no power to pardon sin—that baptism is not regeneration—and that fastings and pilgrimage cannot merit God's favor. And how should they know it? Where and when has the truth been plainly taught, and the scripture proof plainly adduced? What books have been circulated that plainly set forth the truth, and expose the prevailing and neutralizing error that abounds? There is, as it seems to me, a care used not to set forth these clearly, and especially not to touch the fatal error that obscures them. Now I hold that until you expose and sweep away these refuges of lies, you may preach and talk almost in vain. Convince them that lying, or swearing, or adultery is sinful; they will cross themselves, kiss the picture of the Virgin,—or, at most, confess and get pardon from the priest; and feel safe.

One of the most successful preachers in the United States was asked what his plan was, that worked so well. He said he laid "weights on the conscience, and then cut away props."

I know that some say, they can preach the gospel without saying any thing about the errors that abound. In the first place, I doubt it. And in the second, I do not think much good would follow if they did. It is not the Bible plan of preaching the gospel. Paul resolved to know nothing but Christ and him crucified, and yet what error is left untouched, or what duty unenforced, in his writings? It is easy to find definitions of the gospel in Theological Books, which confine it to the offer of grace and mercy; but it requires only a slight examination of scripture, to see, that its general use there is much more comprehensive. When Christ sent his disciples "into all the world" to "preach the gospel to every creature," it was a part of their duty to teach their

hearers to observe all things that had been commanded. Mat. 28: 20. A good physician would warn against an antidote that neutralized all his prescriptions.

The Scriptures seem to me to teach, that God's people must not have fellowship with idolaters. 1 Cor. 5: 11. Rom. 2: 14, 20. To encourage converts to remain in those idolatrous communities, bears hard on this rule. I doubt any plan that does this—and I doubt the genuineness of those conversions that will allow them to remain in such communities. If the plan be to prepare such converts for teachers and preachers in such communities, leaving it for them to complete the reformation at some future period; the result will probably be like those reformations in Israel, when the people were shamed out of having altars at the corner of every street, (as they have images of the saints at Malta;) they burnt incense only on high places. They were still idolaters, and went to perdition as such, but then they went in a very decent way, and not like that king Ahaz: 2 Chron. 28: 24.

One of the best means of reforming those churches, would be to have, in connection with a clear setting forth of the truth and pointing out of error by preaching, conversation, and publications; societies of Christians who hold and practice the truth. This would exemplify a scripturally pure church.

The example of the kingdom of Judah under its last kings, had a manifestly good influence on the people under the corrupt system of Jeroboam. 2 Chron. 30: 1—11. 2 Kings 23: 10—23.

A similar result may be seen in modern times. The established church of England and Scotland, owes much of the life it has, (and it has none to spare,) to the influence of

the dissenters; and even the Romish church in France, Spain, and Italy, became more dead, after the banishment of the Protestants, who at the reformation, were found among them.

In certain states of the body, chafing is a good thing. The free use of the flesh brush, even to the starting of blood, might often save from a much more serious evil. It is so in communities. I am therefore not satisfied with a plan that sacrifices so much to avoid discussion.

#### *Prejudicial to the Missionary himself.*

It has a bad effect on the missionary. He is surrounded with errors that utterly exclude vital piety. But his plan is, not to excite prejudice—not to give offence, lest he get no children to his school. His preaching, (if he preach at all,) must not expose error. His conversation must not; unless with great caution, to an individual,—lest he be reported;—nor books and tracts, lest they tell tales. He is thus kept on the watch that he may not offend. "The fear of man bringeth a snare." He has so much watching to do that he may not give offence, that he is in great danger of overlooking his responsibility to God. He has so much to do to weigh expediency, that he is in danger of not weighing the example of Prophets and Apostles. Is it not so, my brother? I speak as to wise men, judge ye what I say. The Prophets did not so. The Apostles did not so. The Reformers did not so. Nor do I know of any body of successful ministers or missionaries who did to the same extent. If there be any, I would like to have their names, time, place, and success; that I might examine the case on its own merits.

Other missionaries have worked with a school system, as at Ceylon,

but as I understand it, error was never spared, or essential truth kept back to save their schools, to the extent it has been done in the Mediterranean. The natives were not left in doubt as to the fatal character of their errors. Their schools did subserve the purpose of bringing persons under their influence—did serve to collect congregations; yet these persons and these congregations had the two-edged sword of truth, (which cuts both ways,) brought to bear on them—and that not like a foil with a scabbard on, but in its naked keenness to reach the heart and conscience.

#### *Proposed Changes in the present System.*

I know that it is more easy to find fault than to improve a plan; but that you may not think me unreasonable, in only stating objections, I will briefly state some of the changes that to me appear proper—and I hope you will freely make your objections to them, and your reasons, if any you have, in favor of the present mode.

I would have the missionary, with much kindness, but also with much plainness and earnestness, point out the fatal errors, and mostly in connection with a clear, strong, and affectionate setting forth of the truth which the error obscures, sets aside, or takes the place of. I would have this done in school and out of school—in preaching and conversation,—and as it is long before the missionary can preach in a foreign tongue, I would have this especially done in publications. Do it kindly, but plainly, strongly, boldly. Thus the Prophets and Apostles did. It is adapted to human nature, and works better than a timid, hesitating way.

I would have the same errors exposed again and again, and the corresponding truth presented in various points of light. This is scriptural,



What repetition in the Bible! "To write the same thing to me indeed is not grievous, but for you it is safe." I would have small publications multiplied and scattered broad cast. Should the enemy burn one half, and half the rest be not read, still, with God's blessing, the remainder will produce fruit, that will rejoice the sower and reaper in the day of Christ. I would have the mission presses chiefly employed in printing such works. I would have the best heads, and the best native talent, employed in preparing such works. The missionary to make them evangelical, give them point and energy; and the native to secure that peculiar dress, style, imagery, and cast of thinking, which these eastern people understand.

It is an error to suppose that a book that is good in England or the United States, will, of course, if translated, be good out here. The Bible will do; but the Bible is an eastern book. The whole state of society, and mode of thinking, differs much—and books must be adapted to it, to do good.

If mission presses have time to print school books, without unduly keeping back the work of furnishing books that bear directly on the mission work, the enlightening and saving souls, very good. But while whole communities, many of whom can read, are going down to perdition, unwarned and uninstructed as to their guilt and danger—and while for the want of teachers in those languages, we can reach them only by our publications, I hold it an error to employ the press almost exclusively in preparing school books. I would have education accompany, and work with gospel truth; but not get before and put the claims of salvation in the second place. The setting forth of revealed truth, and pressing it on the

hearts and consciences of men, is a divine ordinance, and the spirit in which it should be done is illustrated in the passage quoted formerly. I feel objections to putting it second to a school system, which, though important, ought to be but the handmaid, and not the principal.

Had the plan which I suggest been followed, while there might have been fewer schools, they could not have been broken up to the extent they have by the priests. A body of people would, before now, have got clear of the shackles of superstition, so as not to tremble at an anathema. The present plan does almost nothing to break those fetters. The orders against the mission schools came out just before I left Smyrna. Among the last things I did there, was to attend the examination of some schools, which excited some interest, and did credit to the teachers and directors. I heard it said more than once by some of the brethren, "They (the priests) are too late with their opposition,—the people are with us," or to that effect. I marked it, and hoped it might prove true,—but doubted. I knew but little had been done to expose their errors, and weaken that superstition which gave the priesthood their power. The event proved what ought to have been foreseen. *You must cut away the props before the system will fall*; and that work is hardly begun.

#### *Consequent persecutions not a valid objection.*

I know that objections will be made to separating converts from these corrupt churches, and that trials and possibly bitter persecutions will follow. But I see no way to avoid this, without departing from the plan laid down by our Lord and followed by his Apostles. These churches are in damnable error. They are synagogues of Satan. They have another

er gospel, and one that does not save. Their ministrations are as unblest, as was the worship of the golden calves. There was probably more piety in Israel, under that idolatry, than there is in these churches. There were seven thousand who had not bowed to Baal in the days of Elijah; and I have heard again and again from the missionaries, that they never found one in these churches who gave evidence of piety, a few taught by the missionaries excepted.

The Apostles' plan was to separate those who believed, and use them as a candle to give light—as a city set on a hill. This, it is true, exposed them to persecution. But so had the Lord appointed. The public profession of the truth, is made a high duty to the believer, and is a Divine ordinance for the spreading of the truth. Rom. 10: 9. Christ does not light a candle to put it under a bushel. We are to hold forth the word of life. If persecution comes to blood, why, we must just bear it as in ancient times. When Mr. Schauffler sent the converted Jew into a confessedly idolatrous church, he may have had the counsel of a supposed expediency, but not, as it seems to me, of the word of God. It was a way to avoid persecution, which, it strikes me, is objectionable.\*

#### *Fraternal Conclusion.*

But I must conclude. Allow me to assure you, brother Brewer, that on this whole matter, my most earnest desire is, that we all may come to understand and pursue the right way. While I do fear that there are defects in the present plan that retard the work, I do feel a great regard for the brethren who follow it, and have full confidence in their piety.

If I have seemed too earnest, and stated the matter too strongly; ex-

\* See the next article.

cuse me—write me plainly, and strongly in reply. I have not as yet given my views to any except several of the brethren; nor do I purpose, until I have a full understanding with the brethren. Possibly they may be able to satisfy me that they are right. But at present my mind is more than ever in doubt about it.

May the Lord give us light and evidence.

Yours truly,

J. D. PAXTON.

#### MR. SCHAUFFLER ON SENDING JEWS TO JOIN THE ORIENTAL CHURCHES.

We select the following from the Missionary Herald for April, 1836. It is the case referred to by Mr. Paxton above, and is an important illustration of the acting out of the system which he condemns.

#### *Impracticability of establishing a separate Church for Jews.*

It may excite wonder that I have sent Isaac ben Usiah and his son among the Armenians. Why send them to a people who are themselves the objects of the labors of our society? Why increase the members of a church which needs a thorough reformation itself? Why not, either receive these converted Jews into our church, if they are converted, and if not, why permit them to enter any church at all? To these inquiries, I am aware, I owe a mature and definite reply, and I will endeavor to give it now.

Under the existing circumstances, when every subject of the Ottoman empire must belong to a religious denomination whose head and representative is responsible for his, the subject's conduct, three courses only can conceivably be pursued in laboring for the conversion of individual Jews. They must either, 1. Be left among their nation until they are fit subjects for admission into the christian



church; or, 2. They must be separated from the Jewish community, and gathered secretly into a catechetical school, until they either can be baptised, or should be dismissed as unpromising subjects; or, 3. They can be united with the Armenian or Greek churches, whose terms of admission are easy, as we all know.

In regard to the *first* course, this very communication speaks too loud by its few facts, to render it at all necessary for me to dwell for a moment upon the inexpediency of it, while the Jews remain as intolerant as they are now. If, to enter a missionary's house once is sufficient to subject a Jew to tortures, unless he can plainly shew that he had secular business there, and give clear proofs of his hatred to Christianity by blasphemy, etc. who can ever expect to see the premises of a missionary establishment visited regularly by Jewish inquirers to become instructed or to listen to preaching?

The *second* course is impracticable for the following reasons: 1. As we have no right to protect subjects of the Porte, and as the Jews would rage with determined fury against any catechetical school for Jewish inquirers, such a school would need to be kept secret, and its discovery would be its destruction. 2. If these difficulties should be removed, and the Jews become willing to let such an institution go on, its expenses would be necessarily very great here, and the press of wretched subjects, who from a thousand selfish motives might wish to enter, would be probably great to distress. 3. While they cannot be occupied a good part of their time by manual labor, the moral danger which want of occupation must needs bring upon such an institution would be too great to permit any reasonable expectation of success. But a manual labor school, as

extensive as ours would in all probability need to be, would be a vast concern, for the management of which a vigorous, pious mechanic as superintendent would be absolutely requisite. 4. A Jew, once received into such a school, would confidently expect to be baptised, unless he should become guilty of gross misconduct. Every body else here, except our Armenians, would expect the same thing; and to turn off steady men, who are intellectually convinced of the truth and declare themselves firmly to believe in Jesus and to trust in him, would be an universal stumbling block, and occasion endless complaints. But aside from this, where shall the poor outcasts go? Reproach rests upon them, and who will receive them? 5. But if all these difficulties should be removed, suppose, then, a number of these enquirers should prove true converts, and disciples of Jesus, they cannot be publicly received into a Frank church. While the representatives of the respective denominations of individuals are responsible to the porte for the conduct of the latter, a *rayah*, or subject, can never be permitted by government to join a Frank church. For the grand seignor has no power over the head of a foreign church denomination, or nation—and these terms are synonymous here at present—to hold them responsible for anything; and every *rayah* who means to change his religion, must therefore necessarily join another religious body of *rayahs* or subjects, or become a Mussulman. Otherwise he is in reality no longer a subject of the porte. And if it be said, Let such individuals flee, and join a pious orthodox church abroad, I answer that I must consider it improper to subduct a subject from his sovereign, unless the latter has violated his own moral obligations towards him; but the Jews are treated here

with great lenity. Scripture passages belonging to this subject will readily occur to you. And again, a repeated subduction of persons must ultimately come out, and then prove deleterious, if not ruinous, to all our missions in these countries. Again; Christian churches, organized upon our principles, are hardly, and I believe not at all found, short of England, or America. But if such men are to join some Lutheran church, or any other, in which baptism and confirmation are the conditions of church-membership, why should they not as well join the Armenian or Greek churches here. The objections that these churches are more superstitious, and farther from the truth than the most lax protestant church, will be answered under the next head of the general subject. Again, Such refugees can get foreign protection (which then becomes absolutely requisite) only, either by going to foreign countries and fulfilling the conditions of admission, which must in all cases be extremely inconvenient and expensive,—or by resorting to some lawless place to procure forged passports by bribery—a means, of the injustice of which there can be but one opinion among the moral.

#### *Reasons for directing Jewish Converts to the Armenian and Greek Churches.*

My conviction, therefore, is, that, while circumstances remain as they are, Jewish converts should be turned into the Armenian church, or into the Greek, according as they may prefer the one or the other. Some of the apparent disadvantages of this course will be removed by the positive reasons which have led me to propose it. After having stated them, let the remaining real disadvantages of it be compared with the difficulties of the first two methods, and

then let the easier and more promising course be selected, and I shall most cheerfully acquiesce in the decision.

After noticing the Scriptural view of the condition of church-membership, and stating that the entrance of Jews into the Armenian church would not interfere with their political relation, or with their means of obtaining support, Mr. Schauffler proceeds to state a fourth reason for this course.

4. In regard to the objections, that thus young converts are thrown into a corrupt church, it may be replied, that, as a matter of fact, Jewish converts are not at all apt to join in those superstitions and idolatries which defile the eastern churches. They rather oppose and expose them, and thus, so far as their influence goes, they prove a salt and leaven among these misguided people. They are known to keep no lent, as a general thing, and to bow down to no picture, and to believe nothing but what the Scriptures say; and yet nobody has a word to say against them. 5. There is no necessity laid upon them in the Armenian and Greek church to practice any thing wrong. If they are truly pious, they may love and serve Christ without any one to molest them. And if they understand any language in which they can have access in some chapel to the preaching of the gospel, nobody forbids them to attend as regularly as they please. They will generally be indulged with much peculiar liberty. The Armenians, for instance, told their Jewish converts repeatedly, that if they wished to attend to prayers and to the reading of the Scriptures in church, in the Hebrew language, they might do it freely; and they begged them even, to be careful not to lose their language, and expressed a desire and intention to become acquainted with it themselves. How different from what



Catholic priests would have done! 6. If they are doubtful cases, they enjoy an incomparably better opportunity in some christian church to learn the truth, than ever they can in the synagogue. 7. In both cases (5 and 6) they are made useful to these churches themselves, and assist in bringing about their religious reform. The very interest which is taken in their conversion, such even as it is, the opportunity which is thus furnished to these churches to do something in the missionary line; the prominence which the great question of the truth of Christianity receives; the inquiries of the converts, etc., aside from their influence thereafter, must necessarily be useful. 8. We confidently expect a reformation—probably at first partial, and extending only to a number of serious and pious persons—both of the Armenian churches, and their awakened church members. 9. When such an event has taken place, to the acceleration of which the joining of converts from Judaism seems calculated to contribute, then we have what we want; then let all Jewish converts turn into this new, enlightened church, till the tide of the whole nation converted shall sweep along, borne on by the breath of Jehovah. 10. This course will prove to all, what neither Franks, nor rayahs, nor Turks will believe us to this day, viz. that we are come to save men's souls, and not to make proselytes to our creed; and thus it will probably assist in opening to us doors of usefulness which are now shut.

But I must close a communication of such uncommon length. These are the reasons which have led me to send Isaac ben Usiah and his son to the Armenians. My Arekal, whom I have more and more reason to regard as a true Christian, is an Armenian also, and I should bless God, if Isaac and his son should become

men like him. Our Sennakerim, Hohannes, and Serkis are Armenians by birth, and by profession, and yet open and unmolested professors of gospel truth.

In the closing remarks of Mr. Paxton's Letter, (Page 13,) it will be seen not only how kind but how cautious was the writer in the expression of his views, having communicated them to none but a few of the Missionaries.

On their part however, as we shall afterwards see, they hastened to anticipate him in bringing the subject before their patrons at home. On account of the extreme importance of the case, the following article is copied entire from the Missionary Herald for April 1838. It might well have been headed, *Reply to Mr. Paxton's Letter to the Missionaries.*

#### REMARKS ON THE MANNER OF CONDUCTING MISSIONS AMONG THE NOMINAL CHRISTIANS OF WESTERN ASIA.

In reviving scriptural knowledge and piety among the nominal christian sects found in the countries adjacent to the Mediterranean, where the light of revelation has become overclouded by error, and for vital godliness a round of cold and unmeaning ceremonies has been substituted, two methods present themselves:—The one is directly to expose and assault the errors and superstitious rites of the people, and attempt to compel them by argument to abandon their false refuges and embrace the truth. The other is to hold up clearly before their minds the doctrines and precepts of the Bible, in their spiritual meaning and application, and press on their attention the importance of holiness of heart and life, but without making any direct attack on their present systems of belief or their ceremonial observances, supposing that when the leading truths of the gospel shall be understood and received by them, their errors and heartless formalities will soon be renounced.

The former method of proceeding would obviously give most notoriety to the mission, awaken most attention, call forth most opposition, and might, perhaps, lead most speedily to some decisive results. According to the

latter method the missionary would prosecute his labors in a more quiet and unostentatious manner, would attract less attention from those in authority, would have more free access to the people, would encounter less of prejudice, and might hope to lay a broader foundation for the ultimate overthrow of error and establishment of the truth.

The missionary must probably adopt one of these courses and pursue it almost exclusively; for when he has once entered into controversy on these points where the people are so sensitive, he cannot easily retire from it, or set limits beyond which he will not pass. To decide which course he will follow, or to which he will most incline, is obviously an important step; for it must give a character to his public preaching, to his intercourse with the people, to the books he publishes, to the schools he establishes, and, in short, must essentially modify his whole system of labor. It has of course been a topic of much thought and discussion among the missionaries of the Board in the Mediterranean, and their attention has been repeatedly called to it by the correspondence of the Secretaries. In regard to the scriptural and proper method of proceeding, they seem to have been of one mind. Some extracts from communications on this subject, received during the past year will be given here, as being especially appropriate in connection with some of the proceedings of the conference contained in the foregoing article.

#### Course adopted by Paul.

Writing on the topic just introduced, Mr. Temple remarks—

The subject has undergone a good deal of discussion with us, and led me to much investigation, and especially to examine and re-examine the Acts and Epistles of the Apostles for light on a subject of such grave importance to all engaged in missionary work in these countries. I have thought it would not be unacceptable to you and the Committee to know what the result has been. My own mind is entirely satisfied that we are pursuing the right course, that our principles and plans of operation in this particular are in perfect accordance with those pursued by the apostles.

Having made a remark as to the extent to which the apostles openly attacked the errors prevalent in their day, he proceeds—

It could not be denied that if Christianity should prevail, Judaism must vanish away. But did the apostles attack Judaism? Certainly not, in Judea, for a long course of years, as we shall see by examination. The testimony of the false witnesses suborned to condemn Stephen was doubtless the best that could have been invented to accomplish the end for which it was given. They said, "We have heard him say, that this Jesus of Nazareth shall destroy this place and change the customs which Moses delivered unto us." Could any thing have been more true than this was concerning Jesus Christ and his gospel? And yet the testimony was false as far as Stephen was concerned. He had never said any such thing. The council at Jerusalem left all the Mosaic rites and ceremonies untouched, as far as the Jews were concerned, but declared that it seemed good to them and the Holy Ghost, to impose upon the Gentiles only these necessary things, viz. that they should abstain from fornication, from things strangled, and from blood, and then assign this reason for this decree, viz. that Moses has in every city them that preach him, being read in the synagogues every Sabbath day. And what if he had? Why they will be extremely scandalized at seeing Christians do things so severely prohibited by the law. They must think of those things that are lovely and of good report. But why did not the council come out boldly and say, There is no difference between the Jew and the Greek, and the one is under no more obligation to observe the law of Moses than the other; a truth afterwards, at the proper time, abundantly declared? The reason is too obvious to need a reply. The Jews were not able yet to bear it, and therefore the Holy Ghost restrained them from saying it.

Thirty years after the scenes of Pentecost, the thousands of Jews in Judea that believed were so zealous of the law, that Paul must take a vow and shave his head to convince them that he had not taught all the Jews among the Gentiles to forsake Moses, not circumcising their children, as had been reported. More than twenty years after Paul's conversion, when he went up to Jerusalem, and that too by revelation, to communicate to them that gospel which he preached among the Gentiles, he was obliged to do this privately and only to them of reputation, lest he should sow in vain. But how is this? Has he one gospel for the Jews and another for the Gentiles? Does he not dare to preach the gospel openly and boldly to all the Jews as well as to the Gentiles? He declares that he did not do so.



And will any one doubt that he had the best reasons for taking such a course? Or can any one accuse him of a want of boldness and fidelity in this proceeding? He could and he did preach to the Jews all the most essential truths and doctrines of the gospel, without assailing Jewish rites, though he knew it was their current belief that they could not be saved without being circumcised and keeping the law of Moses. It is very obvious that all the Jewish converts in Palestine, while they observed the Christian ordinances, did at the same time celebrate the Mosaic rites, and the apostles passed over this in silence! This state of things seems to have continued till the destruction of Jerusalem. The partition wall between the Jew and the Gentile remained firm and entire, in Judea, for nearly half a century after Christ had gone to heaven, and the apostles seem not to have been directed by the Holy Ghost to open their powerful artillery against it. The gospel, however, which they preached, was an axe laid at the root of the tree of Judaism, and in the end it fell, it waxed old and vanished away. It was not torn up by the roots by a violent tornado, it was not thrown down with a terrible crash; it waxed old and vanished away! While it lasted it was a great impediment to the gospel. They of the circumcision contended with Peter when he went and preached to the Gentiles, and there were many unruly and vain talkers and deceivers, especially of the circumcision. Why then did not the apostles assail the very centre of this system in Judea? Because the time was not yet come for them to do so. Had they announced at the beginning in Jerusalem that Moses, in whom they trusted, with all his institutions, was but a shadow of Christ and his institutions, and that the former were to vanish away before the latter, it is more than probable that this would have scandalized beyond all endurance the whole nation. In fact the apostles themselves, in all probability, did not at first anticipate any such thing, and could not have borne such an annunciation. This mystery was kept secret since the world began, and was only gradually revealed to the apostles as they were able to bear it.

I am aware it will be said that there is a great difference between Judaism and the superstitions of these corrupt churches. But let me ask, Was not Judaism, perverted and corrupted as our Lord and his apostles found it, as great an impediment to the gospel as the superstitions of these churches are? Did not Paul use this striking language to the Galatians, I Paul say unto you, if ye be circumcised Christ shall profit you nothing? Does not this imply that circumcision, in their view, would secure their salvation? Is there any thing in the superstitions of these churches, in their confidence in the Virgin, their prayers to

saints and angels, and all the rest of their trumpery, more subversive of the gospel, and containing more damnable error than those perverted doctrines of Judaism? Why did the apostles assail this Judaism only when it was urged upon the Gentiles, but leaving it untouched among the Hebrews of Palestine? They would not allow this yoke to be imposed on the Gentile disciples, but they did not deem it prudent to break it at once from the necks of the Jews, who regarded it as a most sacred and important thing. All or nearly all that is said against Judaism in the New Testament, is said only for the protection of the Gentiles against the Judaizers, who did all they could to bring them into bondage to the Mosaic law. The apostles, we cannot doubt, acted wisely in leaving the yoke on the Jews without attempting to break it off.

Ought not all these facts and considerations to have some weight with us in conducting missions in this part of the world? Shall we learn nothing from such examples? It is said the apostles were very bold. This is very true; but when, and on what occasions? In asserting that Christ was the Messiah, the Son of God, in rebuking sin and calling men to Christ; but not in assailing rites and ceremonies, even when these were an impediment to the truth, as we have seen in the case of the Jews. The apostles knew well that driving them from their long established rites and institutions would not be bringing them to Christ, but that leading them to Christ as the only Saviour, would be an effectual method of withdrawing them in the end from all those rites and institutions.

And may we not offer the same remark concerning the superstitions of all these churches? Every day, for some time past, has confirmed me more and more in these views. These superstitions are as bad in my apprehension, as they can be in the apprehension of any one; still I do not feel that they can be overcome by open attack, for in all probability men will either cling to them with more pertinacity than before, or, if driven from them, will go over to downright infidelity, ignorant as they generally are of the gospel. All who embrace the gospel in truth will, as a matter of course, leave their superstitions. Facts without number declare this. If we assail their superstitions, while they remain ignorant of the precious truths of the gospel, they who are conscientious will generally regard us as Atheists attempting to destroy their religion, and will dismiss us without a further hearing. The infidels, as experience has taught me, will hail us as their auxiliaries as long as we pursue this course; but the blessing of God is to be expected to a much greater extent, I am persuaded; when we pursue a different path.

*The Fundamental Truths which should be preached by a Missionary.*

The next extracts are from a communication of Mr. Adger. After remarking on the Christian boldness which was exemplified by the apostles, and the manner in which it was modified by judgment and a due regard to the effect which their instructions were likely to produce, he proceeds—

I would not be understood to mean by prudence and a due regard to expediency, any thing like feeling afraid or ashamed to preach Jesus Christ and him crucified. He ought to be our theme in every society, and we may be as bold as we please in preaching him as all our salvation. Let his name be continually upon our lips, as his love ought always to be burning in our hearts. There is no lack of opportunity to preach him, if we only know the languages of these countries well enough. By the way-side with a fellow-traveler, or in our studies with a visitor; in the *sala* of some great man, or in the hovel of the poor; with the little children in a school, or with a pompous dignitary of the church; we may always find or make occasion to speak a word of Jesus. Nor need we be afraid of any want of topics or ideas or words, if our hearts be only animated with a heavenly fire. We can tell of his glory with the Father before the world was; of his laying aside that glory; of the love which prompted him to lay it aside; of his humiliation in this world as a servant of servants; of his real and true humanity as a son of woman; of his true and proper divinity as the Son of God; of his many sufferings; of his death, resurrection, and ascension. We may tell of the various and most tender relations he sustains to his people. We may take up his parables and preach on them, talk of his miracles, and dwell on his many works of mercy to man. We may tell the people of our duties to Christ—the duty of repentance and faith, and the duty of reading his word; of praying to him and him alone; of depending upon him only for salvation; of loving him and making him known to all the world.

In preaching all the above truths and others of a like kind, let us all be "bold" as lions. In my humble opinion no more important truths than these can be mentioned—none better calculated to convince and convert men—none where we should have less probability of awakening a spirit of controversy," and

"I ought to have added, as intimately connected with preaching Christ, the exposition of the sinfulness of men. Let us charge home upon these people with all "boldness" every one of their personal sins, and call on them to repent and seek pardon through Christ.

dispute—the most prejudicial of all spirits to an awakened sinner. Such truths, I believe, are ordained of God to the salvation of men. These are the sum and the substance of the system he has revealed. I find that these truths, more than all others, affect my own mind tenderly, powerfully, and usefully; and, so far as I have had opportunity to observe, truths of this class are most effectual in revivals of religion. If any man is "bold" in preaching these, I do not think we have any right to charge him with being too prudent, even though he may never controvert with the people upon points of less importance.

It is in reference to points of less importance that I would especially urge to the consideration of consequences. And what are these points? Just the very points on which these people will dispute with us endlessly. If you wish for examples, I would mention the perpetual virginity and the worship of the virgin; the intercession of saints and angels; purgatory, confession, etc. etc. In my opinion we should be leaving our ministry and "serving tables," or doing worse, if we should give our time to the consideration of such matters. These miserable superstitions and all others of the same class, would better be left aside, while we march up to the very citadel of the people's hearts, and use against it the law and the gospel, telling them with all plainness of their personal sins, and pointing them to Christ as their personal Saviour. Let us but get a lodgment for him in their hearts, and these other objects will relax immediately and forever their hold.

*Illustrations drawn from the Ministry of the Apostles.*

I feel confident that the example of the apostles and of their Divine Master will fully and most strikingly justify all which I have advanced. I am told that Paul spake boldly; but I do not find any other kind of boldness mentioned as characterising him, than boldness in preaching Christ and the cross. And I will venture to say that wherever we have information concerning the subjects of Paul's preaching, we are informed of his dwelling upon this *one theme*; not attacking the Jews upon any of their superstitions, nor the Gentiles, except with consummate wisdom or prudence and the most careful choice of words. I mean, of course, to speak of the unconverted Jews and Gentiles; for with the converts we know that he pursued a different course, (just as Christ did with his disciples in distinction from the mass of the people,) teaching them more plainly.

After referring to Acts xvii, 2, 3, he proceeds—

Look at Acts xx, 20 and 21. Paul says there, "How I kept back nothing that was



profitable unto you, but have showed and taught you publicly and also from house to house, testifying both to the Jews and to the Greeks"—what? What did he thus preach and teach and exhort? What did he consider profitable unto them? A discussion about circumcision with the Jews? A bold denunciation of abominable national prejudices and pride? A declaration that Jerusalem was nothing, and the temple nothing better than any other place, and that all their ceremonials and rites, on which they vainly and idolatrously leaned for salvation, were to be forgotten thenceforth and abandoned? No, it was not this which he testified by the space of three years night and day with tears. No, this he well knew would be *unprofitable*, and so, as being inexpedient, he felt himself not called upon to testify it. And yet it would have been all true; and it certainly was a very important truth, for the reliance of the Jews for salvation upon all these things was as pure idolatry as the worship of Mary. What then did Paul testify in this remarkable manner? If not against the superstition of the Jews, did he testify thus against those of the Gentiles? No, but he simply testified that precious, powerful, saving doctrine, (to both Jew and Gentile the power of God and the wisdom of God,) the doctrine of repentance towards God and faith in our Lord Jesus Christ.

But let us follow him as he proceeds on his way to Jerusalem, expecting there to die—for what? For the name of the Lord Jesus. See chap. xxi. 13, 14. Observe how James and all the elders advised Paul to consult expediency; and see, in the 26th verse, how Paul actually did take their advice. Behold the lion-hearted Paul, going up to Jerusalem with his life in his hand, "ready to be bound not only, but also to die," and then see him, this great, this noble, this bold apostle, stooping (as some would call it in any modern missionary) to a cowardly keeping back of the truth, and to a fearful and unbelieving conformity of his message to the feelings of the idolatrous, temple-worshipping, Moses-worshipping, law-worshipping Jews.

Having referred to Acts 23: 6, Mr. Adger proceeds—

Look, moreover, at chap. 24: 12, 13;—chap. 25: 8;—and chap. 28: 17. Let any one read these passages if he will, and then say whether Paul did not truly describe his own conduct when he said, "To the Jews I became a Jew, and to them without the law as being without the law." If ever a man in the world did accommodate himself to circumstances as far as his conscience would allow, but no farther, that man was Paul the bold apostle.

Having glanced at the views and conduct of Paul, as represented in Gal. 2: 2, 3; and in 1 Cor. 10: 20—34, Mr. Adger proceeds—

Look also at Paul's views of the expediency of controversy, as found in 2 Tim. 2: 23—26. He would have bishops, ministers, missionaries, etc. etc., avoid foolish questions which gender strifes, for the servant of the Lord must not strive but be gentle, in meekness (not in boldness, he says not a word about boldness) in meekness instructing (not controverting) them that oppose themselves, etc. etc.

Once more see Titus 3: 8, 9, for a description of the things which he considers "profitable unto men," where he expressly warns us "to avoid contentions and strivings about the law," (which as I think I have shown above are quite analogous to strivings about purgatory, confession, and the virgin) for they are unprofitable and vain." Is it not perfectly manifest that our bold apostle asked the question, Will it be profitable to this man, in his present state of mind, to tell him this particular truth? and also, Is it expedient now to preach that particular doctrine?

#### Illustrations from the Ministry of Christ.

But let us leave Paul and go to learn our duty from the example of Christ.

It does not affect the argument to adduce cases, wherein our divine Master was bold in reproving the sins of the people, for I would that we should all be likewise bold in reproving the personal sins of these people, and particularly those of which they can be the most easily convinced. Neither does it affect the argument to show that our Saviour, on certain occasions, attacked some of the peculiar prejudices of the people; for, no doubt, on those occasions he saw such a course to be expedient because the people were in a state to bear it, for some other reason equally good. The point is made out when it is shown that our Saviour did not neglect a due regard to expediency.

Of the twelve disciples (to pursue a little farther my remarks on this point) he chose a few to whom alone he showed certain things, and of these they were not to speak even to their brethren, until after the resurrection.

Archbishop Newcome declares that he has often been struck with admiration at his (prudent) "conduct in respect to certain points." He goes on to particularize. "The excision of his countrymen was a topic of great delicacy, and therefore he foretold it to the unbelieving Jews by parables; or if he employed general terms, they were very concise and general." See John 16: 12; Luke 13: 35; Matt. 23: 38.—"Another point to be treated

with great delicacy was the abolition of the Mosaic ritual." "It would have been matter of great offence to the Jews, if he had not been born under the law, and if he had not conformed to it in general. In many places he mentions the observance of it as a duty. His words to one whom he had healed of a leprosy were, Go show thyself to the priest and offer the gift that Moses commanded. His general exhortation to the people was, Whatsoever the Scribes and Pharisees command you to observe, that observe and do. There are also many occasions on which he speaks honorably of the law."—Another subject occasionally introduced by our Lord with the greatest wisdom was the admission of the Gentiles into the church of God. The most distinct of our Lord's prophecies of this event was addressed to the Jews during the *last week* of his life. To his disciples, especially after his resurrection, he was more explicit. It was made the subject of a vision to Peter, *after he had received the Spirit*."

"It must be observed also, that the wise and lowly Jesus was not full and explicit on the subject of his own glorious nature and exalted offices. The light was too strong to be admitted at once. But after his resurrection and ascension, and the descent of the Holy Spirit, after a gradual preparation of men for such magnificent truths, it was revealed to his apostles that he was from the beginning; that he was the word of God; that by him all things were created; that he was the image and representative of the invisible God; and that he was over all, God blessed forever." See pp. 485—489.

Christ said to the Jews, Do whatsoever the scribes and pharisees command you, (including all their superstitions, etc.) but do not after their works. Is here not made by our Saviour the very same distinction which we make between the personal sins of these nominal Christians, and the errors of these churches? Take notice also in reference to our Lord's caution in teaching the Jews that the Gentiles were to be admitted to his kingdom, that the feelings which he wished to avoid of offending, were none other than feelings of self-righteousness and pride and dependence for salvation upon their own righteousness—feelings which are diametrically opposed to the spirit of the gospel—feelings which either are idolatrous, or else as near to being idolatry as it is possible for any thing to be besides idolatry.

But once again take notice that in all I have written concerning our Saviour's example, (or Paul's,) I have not intended to represent that those errors of the Jews which he treated so tenderly were exactly the same which now prevail in these churches. They certainly were not far from being the same. Still there is some difference. The point at which

I have aimed is to show that the apostles and their Master, in circumstances strikingly like ours, though in some respects different, did set us a prudent example in reference to all minor points, and to all points where much room was left open for the people to take much refuge in vain disputes from their convictions of sin.

#### The Progressive Development of Divine Truth generally.

But let us advert now to the manner in which the Holy Ghost, the author of all wisdom and the dispenser of all the light men ever enjoy, has always conducted his revelations to our race. A glance towards this point may afford us some additional light.

Has not his manner of making known the most important, most essential truths, always been gradual? Compare the Old Testament with the New; compare the books of the Old Testament with each other, and those of the New Testament with each other. Read the five books of Moses and see how little, comparatively, they teach about the soul, about another life, about sin, about the great atonement. And yet the men of those days had as precious souls and as inquiring minds as the men of any succeeding generations. Look at the prophets, successively developing more and more of these great truths; look at the ministry and preaching of John the Baptist; look at our Saviour's almost uniformly quiet, inoffensive, gentle mode of instruction; look at the ignorance of the apostles at first; their gradual enlightenment; and finally, after you have considered the transition-state of mind in which the opening book of Acts finds them, see what a clear light on many points beams forth from the epistles of Paul.

And yet still *we know but in part*. There are many points from which hardly any rays of light are yet reflected to our eyes. Our Saviour, our divine teacher, has yet many things to say unto us, but we cannot bear them now. In eternity we shall sit at his feet, and free from the infirmities of this fallen nature, free from the beclouding mists of prejudice, which now obscure our vision, we shall learn greater things, perhaps, than our hearts can now conceive. Meanwhile let us have compassion on the ignorance and infirmities of these people as he has had compassion upon ours. Let us bear patiently their contradictions; let us be *gentle* as Paul was among his weak, ignorant brethren, "even as a nurse" is gentle to little children; let us "in meekness instruct those that oppose themselves" (not so much in *boldness*, remember, as in *meekness*), "if God peradventure will give them repentance to the acknowledging of the truth." I do not covet for myself, nor for any of my brethren, the character or the reputation of



being "sons of thunder." There are other things more desirable for a missionary to cherish than a fierce thunder-and-lightning temper of mind. Our Lord did indeed give the above title to two of his disciples; but they were the same two, who, on a certain occasion, were for calling down fire from heaven to consume some offenders, and, for aught we know to the contrary, their Master may have given them that title to remind them of their sin, and to humble them for it. And indeed we know subsequently that John was of a meek spirit, perhaps in consequence of this very rebuke and this memento of it, which he always carried about with him.

*The Spirit with which a Missionary should prosecute his Labors.*

Mr. Smith, in commencing a communication on the same subject,—the manner of treating the errors of nominally christian sects, and of presenting scriptural truth to their minds,—mentions that he had been led to examine it for the third time within two months, in addition to many previous examinations during the two years of his missionary life and adds that he had never lost sight of it. After alluding to the danger that missionaries in the situation of himself and his brethren in Western Asia would not exhibit the gospel in a shape and manner adapted to produce conversion, he remarks—

I have therefore urged the necessity of more direct and plain personal application of truth to the conscience in private conversation and in formal preaching. I have urged the latter much. No missionary ought, in my estimation, to be satisfied, or to feel that he is a *full missionary*, until he is able to preach effectively in the language of those to whom he is sent. The full effect of this has not been tried; at least in many places it has not been.

I have felt that we ought to have more love for the people, leading us to pity them, and feel compassion for them, when we see their errors, so that, instead of denouncing them, we shall take them by the hand and gently lead them to Christ, for they know not what they do. A love that shall make us still pity and still forgive, when they treat us with ingratitude, and malign us, instead of allowing us to return railing for railing. I do feel that *love, real christian love*, ought to be the leading characteristic of a missionary. Had we this love we should forget ourselves more; we should think less of our comforts; we should labor to bring our family cares into a smaller compass; we should redeem time for our work; we should do by delegation what can

be thus done, and so leave as much time as possible for pure missionary work. Had we more of this love, we should be getting around the hearts of all within our reach, and thus winning, by personal attachment, a way for the gospel to their hearts—the surest way, in my estimation, to gain an entrance for the gospel among a strange people; we should enlarge the circle of our personal acquaintance by visiting them and allowing them to visit us. Here is a great fault in some places.

We need more faith. Some labor without seeming to expect a blessing, and such labors never will be blessed. We do not any of us open our mouths wide enough for the Lord to fill. We must pray more. I mean not that we should make more prayers, but that we should really *pray*. And another thing—our friends at home ought to pray more for us. I almost weep when I think of it. Here we are poor feeble creatures, all alone in Satan's territories, with not one to hold up our hands by prayer, while our brethren at home are surrounded by praying people, to keep them in heart, and help on revivals. Our only substitute for this is our patrons and fellow Christians at home. And how much are they doing towards it? Let their monthly concerts tell. Oh, I remember them, and my heart sinks when I do. Well may our labors be fruitless. And now these friends may be expected, we are told, to come down upon us, after doing according to the best of our judgments and consciences, and load us with reproach and withdraw their confidence from us, because we have not been successful. Blessed be God, we have *one friend* who can sympathise with us.

By such an appeal as the foregoing,—the friends of missions at home should be led to consider how much they may contribute to the encouragement of the missionary, to his cheerfulness and strength in his labors, and to his success in converting the nations to Christ. Their fervent and importunate prayers for the influence of the Spirit, and for his progress in his work, may avail with God as much as his; and could the missionary know that the churches in his native land were generally in a prayerful, anxious, expecting attitude, in reference to a great turning to God among the heathen, how soon would that feeling of solitude in his labors, of weakness, and almost of despondency, of which Mr. Smith speaks, give place to renewed vigor and brighter hopes!

*Manner of Preaching adopted.*

Mr. Smith gives the following statement

respecting the character and aim of his preaching at Beyroot.

My own way has always been to exhibit the truth in the plainest, strongest, most direct manner that I know how, in order to insure the conversion of those who heard me. I have aimed as directly at the conscience as I could, proceeding upon the principle of charging upon them just those sins which they could most easily be made to feel. There has been no mincing the matter. And then I have led them to Christ as their only Saviour. If I know the gospel, I have preached it. It may be said, Very well, but the next minute they will cross themselves, pray to the virgin, confess to a priest, and all is over. I reply, They do not, if the Spirit accompanies the word to their consciences. A troubled conscience is not so easily pacified. The worst of it is, they do not feel how great their sins are. If they did, they would feel how great a Saviour they need, and the virgin and saints would not satisfy them. Did Peter, on the day of Pentecost, or on the occasion of healing the lame man, after convincing his hearers of their sins, by urging the one that was most prominent, and pointing them to the Saviour, find it necessary to go about to attack the Jewish traditions and ceremonies in which they had been trusting? Yet three thousand were converted on one occasion, and on the other the number of converts was increased to five thousand. I was going to say, that I do not want to preach more successful sermons than those were.

But I have not stopped here. I have preached habitually that baptism could not save them, and have often warned them that there was no merit in their fasting. I have told them that no oneshort of God could pardon their sins, and given the reasons. I have taught them that none but he is to be worshiped, and that Jesus Christ is the only mediator, and have proved it out of the Scriptures, preaching whole sermons upon it.

Alluding to praying to the virgin, confession, and similar errors, he adds—

Farther, I have not concealed my opinion on these points, nor observed a guarded silence on them. When I found an enlightened individual in a state of mind to receive conversation on them more fully, and yet trammelled by them; or an enquirer embarrassed by them, I have spoken freely. What is our great object, but to destroy error so far as it hinders the salvation of souls? I have only taken what I do deliberately deem the most effectual way of accomplishing it. I have suited my instructions to my hearers. I have felt my patient's pulse, before prescribing my medicine. I have not treated symptoms, but attacked at once the root of the dis-

ease, a dead conscience, and a corrupt heart. If in this I have acted in an underhanded manner, what is to be said of our Saviour, who in public spake the word to them in parables, *as they were able to hear it*, and when they were alone, he expounded all things unto his disciples. Or to Paul who at Jerusalem communicated the gospel which he preached among the Gentiles, but privately unto them *who were of reputation*, lest by any means he should run, or had run in vain? Did not the latter make a difference in his hearers, feeding some with milk, and not with meat, because they were not able to bear it? See 1 Cor. 3: 1, 2; and Heb. 5: 12—14.

*The Prophets—The Reformation—The Way to Convict of Sin.*

With reference to the more harsh and denunciatory manner in which the messages of God were delivered to the people by the prophets of the Old Testament, Mr. Smith remarks—

Such was the genius of their dispensation, and just in that thing it differed from that of the gospel. The law came by Moses, but grace and truth came by Jesus Christ. Their messages were messages of wo and denunciation. But Christ came, not to condemn the world, but to save the world. And what was the effect of their messages. Was it reformation? They were told what it should be. "Make the heart of this people fat, and make their ears heavy and shut their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." See also Jer. 1: 10. And the end was actually, not their reformation, but their overthrow.

In reference to the history of the reformation, if I have understood it, and I have read some chapters, at least, with a good deal of attention, the case was this. Some person was raised up from the midst of the nation to be reformed, who saw at first a little light. He went on in his discoveries, and as fast as he made them, he published them. So that he carried along a body of his nation with him. The work went on step by step, in his mind and in theirs; and as it advanced, the circle widened; so that when the lines came to be drawn, he found himself surrounded by a large body of his countrymen, already pledged to support him. Now this is very different from our own case, when we foreigners come—and pour all the light of America—at once upon these poor people, who are groping in darkness. Their eyes are dazzled, they shrink back again into the holes and hiding-places of their superstitions, and we are left to pour light upon hard rocks and naked walls. If we



would make the case parallel we must not try to do it all at once, *but as they are able to bear it.*

The following remarks respecting the importance of convincing the people of sin, and the method in which this seems most likely to be accomplished, deserve special attention.

Our object is to convict the people of sin. Why then should we attack those sins first of which they are least easily convicted? Idolatry is a great sin. We all should feel the utmost horror in view of it as practised by these people. But they do not feel so, nor can they easily be made to feel so. On the contrary, when the worship of the virgin is attacked, instead of being conscience-stricken, the most religious feelings they have are wounded, and they feel in conscience bound to rise up against you. Were there no other way of getting at them, why, we should have to try this, or leave them. But there is another way, and it is the most direct one I know of. Charge upon them their sins of life—what I might call their *personal sins*. Here they will feel; for at this door of their consciences there are no such sentinels. You can enter it, if you first get to it by winning your way through an affectionate esteem gained for you personally. And if the Holy Spirit accompanies your efforts, so as to fasten deep the arrows of conviction, you will have no more trouble about the virgin. Such a course as I have pursued, and as has been pursued by us all at Beyroot, does not leave the public around us in doubt about what we think of their errors. Who is there, far or near, that does not know that we reject all these things? The worst of it is, that they think, I mean the people at large, that we reject a great deal more than we do. There is a very general impression that we may reject all the sacraments; that we have no ordinations; yea, by many we are set down for sheer infidels. So far as information is concerned, they need a great deal more told what we do believe, than what we do not. And in regard to instruction, I have not a doubt that the true way of enlightening them is to spend our energies in communicating positive instruction. Let us crowd these in by one door, and their errors will be pushed out by the other.

*Mode of proceeding in regard to Church Organization.*

The views of some of the missionaries at Constantinople on the subject introduced in the next paragraph, may be seen in vol. xxxii pp. 137—8.

In reference to leaving converts in connection with their churches, I have long considered three points as clear. 1. That we

ought to admit them to our communion, if they wish it, *as guests*, upon the principle of open communion. 2. That if any are excommunicated from their own churches, for the truth, we may admit them as members to our church. 3. The same may be done in regard to those who can no longer in conscience remain in their own churches. I have never advised any to continue the performance of their church ceremonies. If they chose to commune in the church (I speak particularly of the Greeks,) I have never objected. I have had a desire that they should, if they could do it conscientiously and not transgress the Scriptures. Whether they can, I have left to themselves to decide, knowing that there are now in the Greek church in Russia a considerable number of pious persons, and that there have been such in the Latin church in latter days. That they would thereby compromise themselves with idolatry, I do not think so easily decided. I know the opinions of our native brethren at Beyroot. The native brethren at Constantinople think differently; and the latter are, for aught I can see, as valuable men as the other. That to partake in idolatry is a great sin, a fatal sin, I have no doubt; though I do not think that the passage in 1 Cor. 1: 11, against associating with idolaters religiously, is exactly to the point.

On the feelings and aims which missionaries should have in regard to the churches now existing, Mr. Smith remarks—

On this point the language I hold with the natives has no ambiguity. In fact I have not often spoken of it. Let a recent conversation with an intelligent influential native of Beyroot, whom I lately met at Constantinople, show my manner. I sought an interview for the purpose. I told him our object was not to build up a sect of our own, nor did we wish any injury to the Greek church. Our object was higher than ecclesiastical; it was the salvation of souls. Whether men belonged to one church or another was a matter of very little consequence with us. I wished his church would be liberal enough to allow its members to live in peace, and still do nothing unscriptural, or contrary to their consciences. In that case all the influence we obtained, and the good we did, would be so much done for his church; that is, for its interest. But, said I, from the present aspect of things, I very much fear your church will take an opposite course, will oblige whoever wishes to adhere to the Scriptures, to break away from it; and then, all our influence, and that of light in general, must be against it. He seemed fully prepared to enter into these views. That he understood the full force of them, I have no doubt. And he said it was

his intention on returning to Beyroot, a resolution already formed before I spoke to him, to try to induce the bishop and leading men to take a different course in regard to us. He hoped also, with the aid of others whom he mentioned, to exert some influence with the patriarch at Damascus.

#### LETTER OF MR. PAXTON TO THE PROTESTANT AND HERALD.

To the Editors of the Protestant & Herald.\*  
*Shelbyville, Ky., April 2, 1839.*

GENTLEMEN:—You will oblige me by giving a place in your paper, to the three enclosed letters on Missions. They are not on Missions generally, but on the present mode of conducting missions to the Oriental churches. It is time that the friends of Missions should look at the matter, and I hope, and request, that those papers which publish extracts from the Missionary Herald, will give them an insertion. Let the truth of the case be seen.

J. D. PAXTON.

#### LETTER FIRST OF MR. PAXTON TO MR. ANDERSON.

*Shelbyville, Ky., March 15, 1839.*

TO REV. R. ANDERSON, COR. SEC. A.  
B. C. F. M.

Rev. Sir,—It was not until lately that I saw in the Herald, (April 1838) your argument in support of the present mode of conducting Missions to the Oriental churches. Several things induce me to make some remarks on it, and on the plan which it advocates.

#### *Occasion of Writing.*

It was known to you, but not to your readers, that the passages, which you adduce from Messrs. Temple, Smith and Adger, were parts of arguments addressed to Rev. W. M.

\* Published at Louisville and Bardstown, Ky., April 18, 1839.

Thompson or myself, and meant for us both, while I was at Beyroot. We did not approve of the plan followed in conducting those Missions, but thought a more open, plain and straight forward course, would be both more scriptural, and more successful. While I leave a fuller knowledge of the mode followed, to be gathered from the matter which my numbers will present, I may remark at present, that the mode followed is not open, plain and straight forward; but seeks to work covertly and silently—depends much on schools—hardly, if at all, directly touches the great practical errors, which constitute the corruptions of these churches; but by selecting such sins, and such truths as can be dwelt on without directly touching the errors, seeks through them to effect conviction and conversion among these people. A distinction is made between what are called *personal sins*, as lying, swearing, &c., and those sins that are authorised by the church, as the worshiping of pictures, adoration of the Virgin, praying to saints and angels, confession, &c. The first, the personal sins, may be exposed, but the latter, the church sins, are not directly to be touched, unless in very special cases, and with much caution.

#### *Sapping and Mining System.*

As there is much advantage in having specific names for things, and as Mr. Temple in his letters dwelt on the advantage of operating in these churches by what he called, “Sapping and Mining,” we will call it the “Sapping and Mining” plan, in opposition to the plain, open and straight forward plan, which I advocate.

While passing among the Mission stations, it was to be expected that I would notice such a peculiar feature in their mode of working. Perhaps



it is confined to the Missions to the Oriental churches. It was repeatedly referred to by the brethren in conversation, and as I understood with a view to educe my opinion—and indeed my opinion respecting it was directly asked.

From the first I stood in doubt of it. Yet such was my regard for the opinions of those who had for years been in the field, and for the judgment of those under whose direction they acted, that I did not feel clear in giving an opinion against the plan. I took time to consider—kept my mind in suspense, and for months gave no opinion on the merits of the case. But gradually an opinion was formed, and after having been nearly a year in the field, and visited most of the stations, and especially, after having at the special solicitation of the brethren at Beyroot, agreed to remain for a time and assist them, I gave an opinion, and especially to those who had sought to draw an opinion from me. I let them know that I thought the plan followed, not so scriptural, nor so likely to be successful, as a more plain, open, and straight forward plan. Rev. W. M. Thompson thought nearly as I did—the same had always been the opinion of Dr. Dodge, and unless I am much mistaken, there are others that are not far from us. And allow me here to express my surprise at your statement in the Herald, (April 1838,) that all the Missionaries are of one mind on this subject, (or to that effect.) I had thought you were better informed, at least before that number was published.

Several letters were exchanged, and some discussion took place on this matter. Two, at least, of the brethren who advocated the "Sapping and Mining" plan, intimated a wish that I would not write home, as it might agitate the churches. But

while I was thus induced not to write, others did write home, and you have published large extracts from their arguments in favor of the present plan. There is no doubt advantage in pre-occupying the public mind, on this, as well as on all other subjects; and here is palpable proof that the "Sapping and Mining" plan, can be turned to various uses—will work at home as well as abroad.

I do not, however, now mention this in way of complaint. It does indeed furnish me with a good apology, if any think one needful, for making some remarks on your "Sapping and Mining" plan, and adducing some reasons, why it ought to give place to a plain, open, and straight forward course—and I will say to you, as Mr. Smith said to the Greek Catholic, (April Herald, 1838,) "You have introduced the subject, not I. I am not therefore responsible for what may grow out of our discussion."

To what extent the "Sapping and Mining" plan is the result of the instructions, which you have given, is not for me to say. It will not, however, be out of place, to give a few extracts from them, before adducing samples of the practice. I take them from your instructions to Holliday, Leyburn, and Stocking, (1836.) I give these, in part, because I have no others at hand; but principally because they were sent me in answer, it would seem, to some objections I had made to the present mode of working, and some arguments in favor of a more plain, open and direct course. My objections and arguments were perhaps thought sufficiently answered thus by authority.

#### *Extracts from Instructions to Missionaries.*

"A precise idea of the object of our Missions to the Oriental churches, is important to the simplicity and efficiency of your operations. Your object will not be to demolish those churches, and build up others with the

materials on a plan of your own. It will not be to change the nature of their ecclesiastical government. Nor will it be to induce the members to become other than Oriental in their manners and customs. It will not be to assume the office or duties of pastors of those churches, as you would do of churches you might gather among the heathen. Nor do you go exactly in the character of reformers, feeling bound to lift up your voice against all the outward and visible corruptions and abuses in the rites and customs of those churches. Instead of spending your strength upon effects, you will go immediately to the causes. Instead of stopping at the streams, you will go at once to the corrupt fountains, and there you will build your tabernacle and take up your abode, and continually cast in the purifying salt of Divine Grace.

Those Missionaries to the Oriental churches, who begin with attempting to produce external changes, begin at the wrong end. Remember that what the members of these churches regard as true religion, consists wholly in externals. Their only idea of pure and undefiled religion is the careful observance of the rites and forms received by tradition from the elders. These are not what you as strangers and foreigners, can attack to the best advantage. These are not the things upon which you should expend your time and strength. Your direct aim should be toward internal rather than external changes. For this purpose keep to the great fundamental doctrines and duties of the Gospel. Let them be the whole burden of your prophecy."

Without some knowledge of the plan as exhibited in practice, I suppose that most persons might not see much to object to, in these general directions. But when taken in connection with the practice that is followed—and that practice, as it may be gathered from statements which you have published, and published with approbation, the matter will probably appear more doubtful. And to these statements, which if not the best, yet at least likely to be disputed, I shall mainly confine myself.

Extracts from the arguments of Messrs. Temple, Smith and Adger, in defence and explanation of your plan, will be first given. The fact that you give their statements of the plan of working, and their arguments in its favor, not only without correc-

tion, but with marks of approbation, designate them as proper to be brought forward as illustrating your plan, and the mode of reasoning by which it is supported. The care that is used in giving religious instruction, not to touch the great practical errors, which constitute the corruption of these churches, may be seen in the following extracts.

The extracts are given pages 19, 24, 18, above.

I will quote one or two passages from the same Herald, showing how these principles influence Missionaries in their intercourse with the people. The first from Mr. Smith—"Our leading topics of conversation were usually religious, though I sought not to bring them upon controversial ground. At length one evening as we were all sitting in one of their rooms, my young friend asked what I judged to be the true doctrine in regard to confession? I replied, you have introduced this subject and not I. I am not, therefore, responsible for what may grow out of the discussion. I then explained what I deemed to be the fallacy and danger of confession, &c."

Mr. Smith not only does not introduce it, and with apparent reluctance discusses this great practical error, but when his opinion is directly sought, he reminds the company that he did not introduce it. So careful is he not to touch those fundamental errors and corruptions.

Mr. Powell furnishes us with another case: "From the first," says he, "Of my acquaintance with him (a young Armenian) his mind has been remarkably open to receive instruction. Never, that I recollect, has he started a cavil or objection. I have uniformly endeavored to direct his mind to the simple doctrines of grace, studiously avoiding all collision with the rites and ceremonies of his



church, leaving him to discover their agreement or disagreement with the word of God."—*Missionary Herald*, April, 1838.

Mr. Powell studiously avoided all collision with the rites and ceremonies of his church, and left it wholly to the young man to discover their agreement or disagreement with the word of God. This is in perfect keeping with the plan; but is it in agreement with the plan that the Prophets followed? Which our Lord and his Apostles pursued? But more of this hereafter. We now wish to call your attention to a few things in the plan thus set forth in your own publications.

#### *Different treatment of Personal and Ecclesiastical Sins.*

We have here a distinction of sins, into personal sins, and sins as permitted or practiced by the church. The personal sins may be dwelt on, yea, charged home on the people; but the other class, (I suppose they ought to be called ecclesiastical sins,) embracing all the corruptions of these churches, had better be left aside—left to pass away as the result of conviction and conversion, produced by dwelling on their personal sins. You instruct them that to begin at these errors, is to begin at the wrong end; and they have put them so far back that they are likely to be but seldom touched, and long in passing away.

The truths to be dwelt on, are in like manner, so selected, as to leave untouched the superstitions that exist in these churches. The people are left to infer what is right and what is wrong, what must be given up and what may be retained, of that whole mass of superstitious rites, and forms, and ceremonies, which embody and give power to their errors.

*Exclusive dwelling on superstitions not advocated.*

Now I desire you to mark it distinctly that I do not advocate an exclusive and perpetual dwelling on the errors and superstitions of these churches—but I do desire that in connection with a setting forth of Gospel truth and law truth, there should be a plain and frequent exposure of those errors, which obscure and neutralize the truth; and that the word of God should be plainly and abundantly brought to bear against these superstitions in all their forms. And in proportion as the errors and superstitions affect fundamental and vital piety, would I have this frequently and earnestly done—Nor do I advocate a rough, provoking, or denunciatory mode of preaching; let it be kind, and in the spirit of love; but let it be faithful, plain and bold as becomes those who are ambassadors for God and setting forth his claims.

#### *No real piety in the Oriental Churches.*

It is, I believe, on all hands admitted by the missionaries, that there is no real piety in those churches. They have said again and again that they have never found one, raised in these churches, and who enjoyed no other instruction than what is enjoyed in these churches, who gave satisfactory evidence of a renewed heart. How are we to account for this singular fact? Whence does it come that the ministrations of the Gospel in these churches, never produce piety? This fact proves that the Spirit of God does not own and bless those ministrations. And why has the Spirit been withdrawn? Why is it withheld? Must there not be a cause? The curse uncaused does not come. Why this heaviest of all curses on these churches?—the en-

tire withholding of the saving influences of the Spirit of God?

#### *The Gospel facts well known to them.*

All the great facts of the Gospel are known to the people of these churches—the Divinity and Incarnation; the Life and Death; the Resurrection and Ascension, of the Son of God. Yea, I will venture to state with much confidence, that fewer persons can be found in those eastern churches, that are grossly ignorant of the great series of Gospel facts, than can be found among our own population. The whole population with them belongs to the church. They have no class of people among them bearing the Christian name, as we have, and yet are not in the church. It is perfectly fair therefore to compare their whole Christian population with our own. With this explanation, I repeat my assertion, that fewer persons in proportion can be found among them, who are ignorant of the great leading facts respecting the Lord Jesus Christ, than may be found among us.

#### *Personal sins readily acknowledged.*

Those Gospel facts then which on your plan are chiefly to be dwelt on in preaching the Gospel, are already known—more generally known than with us. Now on what principle can we account for it, that these facts, and the doctrines growing out of them, are wholly unbled to these churches? What is it that prevents that knowledge of them, which these people already possess, from leading to their conversion? Why does not the Spirit of God accompany these facts to their hearts and conscience, to their real conversion to God? If these are the truths that ought principally to be dwelt on, according to your plan, how does it happen—how

do you account for it, that these truths are not blessed to some of them who already know them? In the service of these churches these truths are set forth, for there these people have learned them; how does it happen that these ministrations are never accompanied with God's saving grace? And if these truths are thus unbled, as set forth in the service of these churches, what reason have you to expect that a setting forth of the same truth, by your missionary, would be followed by better results?

A similar statement may be made about those personal sins which, according to your plan, are to be exposed and charged home on them, as the way to produce conviction and conversion. It is said, the people admit these to be sins, while they do not admit their idolatry, &c. to be such. And hence it is inferred that this is the end to begin at, and having made a lodgment here, all the superstitions will pass away as a matter of course.

#### *Cause of a ministry unblest.*

Now if the admission of sins to be sins, point them out as peculiarly suitable to charge home on people for the purpose of their conviction and conversion; how does it happen that of all the multitudes in those churches who own they have personal sins, none have this admission blessed to their conversion? Why is it that God never makes this consciousness of sin, result in real conversion in these churches? In the administration of these churches, people are reminded of their personal sins, and admit that they are sinners; why does God's Spirit never follow it up, and cause it to result in a renovation of heart? And if he does not bless this admission of personal sin, as it exists under the administrations of



these churches, what reason have you to hope that he will bless the same sins when charged home by the missionary?

Look at the fact—the singular fact, that millions on millions of people are connected with these corrupt churches—are constant in attendance on their ministrations—know all the great facts of the Gospel—admit that they are sinners—and yet the blessings of God's grace, and the renewing influences of God's Spirit, are entirely withholden from them? Can you doubt, can any Protestant with the Bible in his hands, doubt, as to the cause of this singular fact in the moral condition of these people? Beyond all reasonable controversy it must be found in those corruptions, which cause those churches to be called corrupt churches—in those fundamental errors and idolatrous practices, which cause them to be called apostate and idolatrous churches. It is not that all truth is forsaken—it is not that all moral principle is abandoned; but a system of error is held which has such a relation to the truth as completely to neutralize it. They hold the doctrine of the Trinity, but they pay much more regard to the Virgin Mary than to either person of the Trinity. They believe in the atonement of Christ, but they go to the priest to have their sins pardoned. They admit the need of regeneration, but they have it effected in Baptism. There is not a leading truth of the Gospel, that is not practically set aside by some error. And these errors are so connected with, and embodied in, their forms, and rites, and ceremonies, as to be kept constantly before their minds, and to completely neutralize divine truth. Their religion, while it is nominally Christian, is really idolatrous. God is not practically on the throne—Christ is not the only Sav-

iour. The Virgin is more honored—the Saints are more prayed to—the priest is more feared and obeyed, and has more to do with pardoning sin and admitting souls to heaven, than God has. The water, and bread and wine, as administered by the priest, are more relied on for holiness, than the influence of God's Holy Spirit.

It is, I doubt not, this system of practical error, as embodied in their rites and forms, and kept constantly before their minds, that prevents God's blessing. I must think that you will admit this, and yet your "Sapping and Mining" system does not lay the stress here. These errors are the Achan in the camp, on account of which God has forsaken it. You send missionaries to these churches, but tell them not to begin with removing this Achan—that would be to "begin at the wrong end." Would the Lord have returned to Israel if Achan and his sin had not been removed? (Joshua 7: 12; "Neither will I be with you any more except ye destroy the accursed thing from among you.")

#### *Ecclesiastical sins directly against God.*

The superstitions of these churches, are sins directly against God—are violations of the law, and set aside the first claim and leading design of the Gospel. They go directly to rob God of his glory, which they give to others. They wholly pervert the Gospel, and dishonor the Saviour—They mar the fountain of life, and turn away from the soul its life-giving waters.

The violations of the second table of God's law may be grievous—personal sins may do much evil to ourselves or others; but they are not to be put on a par, much less to be put before, sins directly against God.

And of all sins against God, idolatry is the worst—and of all sins against the Gospel, none can be more fatal than those which corrupt its fountain, and neutralize its life-giving and sanctifying power.

Why then should these errors, and those rites and ceremonies, which give them their hold on these churches, be so tenderly dealt with. If those errors be the chief thing, which prevents God's blessing, is it not probable that he would own an honest and faithful effort to expose those sins, which do so much to offend him? If those superstitions be indeed the cause which prevents the blessing of his grace, it does seem to me that the most direct way to regain his favor, would be to remove the cause of offence. Surely the Bible would lead us to think so. God will be glorified. Even a public declaration against idolatry and in vindication of the truth, would glorify God, and might be followed with a token of his favor.

#### *Undue distinction made between corrupt Christianity and Paganism.*

You make a distinction between the corrupt Christian, and the Pagan world, for which I do not see a justifying reason,—at least to the extent which your mission plan contemplates. I admit that christianity has not lost all its influence in those corrupt churches—that as regards some great fundamental truths, and some branches of moral conduct, they are in advance of the pagans. But as to real holiness of heart, as to that renovation of nature necessary to fit for heaven, there is little evidence of their being much more in the one case than the other. Both are idolatrous, and are unblessed with God's saving grace. God is a jealous God, and will not give his glory to another. Christ hath no concord with Belial,

or any system of idolatry. Your whole plan then of sparing idolatrous corruptions, because they are nominally christian, seems to me to go on a mistaken principle. Your plan makes a distinction in favor of the rites and superstitions of these churches, which Christ in the dispensing of his grace, does not make. He no more blesses their ministrations than he did the worship of the golden calves, or than he does that of the Mahomedans—and I see not why we should make a distinction which neither God, nor Christ, nor the Bible makes.

Yours, &c.,

J. D. PAXTON.

#### *SECOND LETTER OF MR. PAXTON TO MR. ANDERSON.*

##### *Reply to the Missionaries.*

March 20, 1839.

It is however due to you, and those brethren whose aid you have used in defending the "Sapping and Mining" plan, to notice the arguments used for that purpose.

##### *Example of Christ considered.*

The authority of Christ quoted.  
"Christ said to the Jews, do whatever the Scribes and Pharisees command you, &c., (including all their superstitions, &c.) but do not after their works. Is not here made by our Saviour, the very same distinction, which we make between the personal sins of these nominal christians, and the errors of these churches." (See page 21.)

It is hard for me to believe that either the writer of this passage, or you who quote it, could believe that the text referred to, proves, or was ever meant to prove, what is here adduced to establish. If Christ really meant it as a command to his hearers to conform to all the superstitious rites and dogmas that were taught by the Scribes and Pharisees, then it was their duty to observe them. But



many of these Christ assures us made void God's law, and those who were proselyted to the observance of them were made two fold more the children of hell than their teachers. Mat. 23: 13—37.

"Then the Scribes and Pharisees asked him, why walk not thy disciples according to the tradition of the elders—he answered—well hath Esaias prophesied of you hypocrites, as it is written, this people honoreth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men as the worship of pots and cups; and many others such like things ye do. And he said unto them, full well ye reject the commandments of God, that ye may keep your own tradition."—Mark 7: 6—9.

It is plain that the disciples did not understand Christ as teaching them to conform to these superstitions, for they did not do it—and he defends them, when asked about it. I see no great difficulty in a consistent explanation of the passage. God has appointed that there should be teachers in his church, and has made it the duty of men to attend to their instructions, but it does not follow that those teachers are to be obeyed, should they teach what is contrary to God's word. It is an appointment of Heaven that there should be civil rulers, and it is made the duty to obey them, but it does not follow that we must obey should the command be to commit outrageous wickedness. I did not expect to see such a doctrine taught by a Protestant Missionary and impliedly sanctioned by your committee.

### *The Prophets Defended.*

In the discussions which took place in the east, from which you quote, an argument in favor of a plain, open, straight forward course, had been drawn from the plain exposure of corruptions and idolatries by the prophets who spake in the name of the Lord. In almost every instance they came directly to the point, sta-

ting plainly and strongly the sin, pointing out the duty in the case, and making the whole rest on the authority of God.

You give as a part of your argument, Mr. Smith's answer to this argument, in which he asserts that the prophets were not sent to convert and save the people, but to announce their doom, or to this import; and quote Jeremiah 1: 10—where the prophet is told that he was set "over the nations—to root out and to pull down, and to destroy, and to build, and plant."

I had thought that all Protestants considered this passage as teaching simply that Jeremiah was to foretell the fall, and rise, and many revolutions which prophecies notice. But by what rule of interpretation this passage is made to set aside the multitude of texts, that prove beyond all reasonable doubt, that their ministry was designed for "doctrine, for reproof, for correction and instruction in righteousness," I know not. As long as their writings make a part of the scriptures, we have the direct declaration of the New Testament in proof of it; (1 Tim. 2: 16.) The spirit which moved the prophets to preach, was the spirit of Christ, (1 Peter 1: 11) and it is manifest that their teaching had the same benevolent object in view which the preaching of the Gospel now has,—(See Deut. 7. Joshua 24. 2 Chro. 36—15—16. Isaiah 1.)—And the Gospel when not obeyed now, is followed with the same ruin, which followed the rejected messages of the prophets. 2 Thess. 2: 11.—And the want of faithfulness on the part of the prophets was as fatal to the people then as the want of the same thing in preachers, is to their people now. In treating of the calamities of Israel, Jeremiah gives a prominent place to the unfaithfulness of their prophets. "Thy

prophets have seen vain and foolish things for thee, they have not discovered thine iniquity to turn away thy captivity, but have seen for thee false burdens, and causes for banishment."—Lam. 2: 14. Had the prophets set forth the true reasons of God's displeasure, they might have produced reformation and prevented the captivity, but they assigned false burdens and causes of banishment.

### *Corruptions of Judaism too much dwelt upon.*

The argument in favor of the "Sapping and Mining" system, drawn from the corruptions in the Jewish rites in the time of Christ and a tolerance of them, after their fulfilment in Christ, has great stress laid on it, and yet to me it seems to have little relation to the case. It is admitted by those who adduce it, that it is not fully analogous; and yet as much stress is laid on it, as if it was to the very point.

Those rites were of divine appointment; and up to the time of Christ's death, none who rejected, or neglected them, could belong to God's visible people—they were cut off. Thus it was with circumcision—Gen. 17: 14. Thus it was with the Passover—Num. 9: 13. Is it thus with the idolatrous rites of these churches? They are of human device—they are idolatrous to God's institutions, and neutralize and make void God's salvation. Rev. 22: 18, 19.

However the Jewish rites may have been corrupted in the time of Christ and his apostles, they were not incompatible with piety. There were many pious Jews, and even among those who were zealous of the law. Acts 9: 31, also 21: 20. These rites then could not have stood much in the way of the Gospel. But is it thus with the corruptions of these churches, with which they are compared? There is no real piety in these

churches, nor is there evidence that real piety can exist with these errors. There is, however, no real evidence that the great body of Jewish believers were as much devoted to Judaism as the argument supposes. Paul tells us expressly that the great advocates for these rites, were "false brethren unawares brought in"—(Gal. 2: 4.) Eagerness to make the argument strong has come nigh making all the Jewish believers hypocrites, which is pressing matters rather too far!—Admit the most that the case will bear, that many of the Jewish christians, did lay an undue stress on the observance of the Mosaic law; the case has its analogies now, but not in the corruptions of these churches. It is analogous to what may be seen in churches that are evangelical, and with professors who are really pious.\*

It argues an immense amount of prejudice, as well as great want of correct views of Scripture to hold such notions.—Yet really pious men may be found, who are not clear of them—Errors which do not prevent piety,—which may co-exist with it,—which show rather the weakness and prejudice of the holders, than any thing else, are not analogous to corruptions, which render void God's salvation, and entirely turn away God's saving blessing.

Allow me to express my surprise that arguments like the above, should have been adduced by your Missionaries, and submitted by you to the public with your implied approbation. If these be a fair sample of their and your mode of interpreting Scripture, it is high time that the churches should look at the matter, if they wish to have a pure theology and sound Scriptural principles of interpretation imparted to those Oriental churches.

\* We omit the illustration drawn from Baptists and high church Episcopalians.—Ed.



The argument urged by all these brethren, against exposing the errors and corruptions of these churches, that it would give offence and drive people away from instruction, is a fair one, and one that deserves notice. And again let me repeat, that I do not mean that no regard ought to be paid to times and places, and circumstances—I do not mean that we are to select offensive modes of exposing error. Nor do I mean that we are to do nothing but dwell on them. To do nothing but dwell on errors is one extreme; and to lay it down as a rule not to touch them, is the other. The Bible plan is a medium between them. The error should be exposed in connection with the truth set forth. Take the sermon on the Mount as an example. Most of the great practical errors of the Jews are there exposed and the truth set forth—and in most cases the error, and the errorist are named,—the matter is not left to doubtful inferences.

There is not, I think, one characteristic of the preaching of the Apostles oftener noticed than their boldness; and care is taken in the record to show that in this they were like their master. It is stated of our Lord that the people were astonished at his doctrine, for he taught them as one having authority, and not as the Scribes.—Mat. 7: 29. The Apostles were at first a timid set of men, as was proved by their all deserting their master. He told them to 'tarry at Jerusalem till they should be endued with power from on high,'—(Luke 24: 49.) That they should 'receive power after the Holy Ghost should come on them,'—(Acts 1: 8.) After the day of Pentecost they exhibited such boldness, that the multitude 'took knowledge of them that they had been with Jesus,'—(Acts 4: 13.) Their boldness is repeatedly noticed afterwards. They made it a

matter of special prayer that they might be enabled to 'speak the word with boldness,' and it was granted them. Acts 4: 29-32. 'Paul preached boldly at Damascus—and at Jerusalem.' Acts 9: 37-29. 'Paul and Barnabas waxed bold and said, &c.' Acts 13: 46. 'Long time abode they speaking boldly in the Lord.' Acts 14: 3. 'He began to speak boldly in the Synagogue.' Acts 18: 26. 'Went into the Synagogue and spake boldly by the space of three months.' Acts 19. 'Great is my boldness of speech towards you.' 2 Cor. 7: 4. 'Praying for me that I may open my mouth boldly to make known the mystery of the Gospel.' Eph. 5: 19. 'We were bold in our God to speak unto you the Gospel of God with much contention.' 1 Thess. 22. The same characteristic is often set forth, where the same word is not used. Now I do not believe that this characteristic is made so prominent without design. It gives what ought to be a leading characteristic of every minister of the Gospel—of every missionary of the cross.

*Boldness in preaching not inconsistent with prudence and tenderness.*

It is not noisy, nor boisterous, nor insulting, nor impudent, nor denunciatory; it may be as calm, and cool, and kind, and respectful, and prudent, as you please; using prudence in the true Scriptural sense, of having a due regard to God and his requirements—as well as a regard to the whole state of things in which man is placed. The prophets every where manifested the same spirit—with a boldness becoming their character as God's messengers, they ever urged home the truth, and the whole truth. Something of the same spirit has ever characterized those times when God's spirit was poured out—and those men on whom it rested, and

who were made greatly instrumental in promoting his truth. Luther would go to Worms if there were as many Devils there as there were tiles on the houses—Knox would preach the truth before the face of a Popish court. But time would fail me to specify. Every man of any observation must have noticed the difference in ministers and people in times of revival, and in times of deadness in religion. In the one they are bold to speak for Christ—in the other, how timid and backward. It is a true declaration of the Apostle, 'where the spirit of the Lord is there is liberty.'

*Dr. Dwight on the manner of Christ's personal preaching.*

Allow me here to make an extract from President Dwight's Sermon on the manner of Christ's personal preaching.

"Christ taught with entire boldness and integrity. These highly honorable characteristics of our Saviour's instruction are every where visible, and as far as I know universally acknowledged. Particularly are they in his open, intrepid attacks on the Pharisees and Sadducees, the men who at that time held the whole power of the Jewish government, and the whole influence over the Jewish nation. These sects also were the leaders of the nation in all their bigotry, their miserable superstition, and their deplorable devotion to a mere outside morality and worship. They corrupted them in their moral and religious principles, and introduced a sensual, loose and nearly atheistical system of doctrine and practice. To these men Christ, with no defence but his own wisdom, innocence and purity, opposed himself with uniformly, vigor and immovable firmness; exposing the unsoundness of their wretched doctrines, the futility of their arguments, the hypocrisy of their professions, and the enormous turpitude of their lives. All this he did with such clearness of evidence, and such pungency of reproof, they themselves often shrunk from the detection and trembled for the very existence of their principles and their power. At the same time and in the same manner, he re-proved and exposed all the popular prejudices of his country. Gentle, modest, and humble beyond example, he, united with this character an unyielding fixedness of principle and

deportment, and a perfect destitution of the love of popularity and that desire of applause, which are such prominent traits in the character of most of those who have attempted the instruction of mankind. There is not in his instructions a single instance of the least concession to any religious, civil or political prejudice of his countrymen. On the contrary he treated them all openly, uniformly and alike. Even their favorite doctrine, that they were, and were ever to be, the peculiar people of God, together with all the mischievous consequences which they derived from it, he resisted on many occasions, and in many forms, declaring that they were not, in the true scriptural sense, the children of Abraham, and showing them, that their natural descent from that patriarch, would not of itself, be the least advantage to them; while their abuse of their privileges, would only increase their guilt and enhance their final condemnation.

Nor was Christ less direct and severe in re-proving his friends. In them, notwithstanding all the gentleness and tenderness with which he taught them, he allowed no violation from truth and duty; and re-proved them on every occasion for their prejudices, bigotry, unbelief, contentions, faults and follies of every kind. Exact truth, and uncompromising holiness, appear evidently to have been the objects which he made the standard of all his instructions as well as of his life. No tenderness, friendship and gentleness of disposition—no fear of the popular, or the powerful, prevented him from reaching this standard on every occasion. No zeal transported him beyond it. He, and he alone, among those who have taught mankind, knew how to make all the affections of men, perfectly accordant with truth and duty, and perfectly subservient to the establishment of them in the world."

Who can help regretting that Dwight, instead of taking his mantle to heaven, had not left it for the benefit of others. It has been sadly needed of late in some quarters.

If it be true that the missionary spirit is the spirit of Christ, and that the more of it any one possesses, the more he will be like Christ, then it must follow that the above predominant characteristic of Christ, will be manifest in those who are deeply imbued with his spirit. Let it not be said that boldness is incompatible with love and kindness; who is more kind, who would show more love than Christ did? Let it not be called a



"fiery" spirit; let it not be exposed to odium by being spoken of as "denunciatory" preaching. There is no incompatibility between love, kindness, and gentleness, and a most inflexible adherence to the whole truth, and a most unyielding boldness in setting it forth. Look at Christ's preaching as above described.

It is often said by the advocates of your plan, that the Gospel may be preached without dwelling on the existing errors. I reply that Christ did not so preach it. See Sermon on the Mount. Mat. 5, 6, 7 chapters, Mat. 23 chap. The Prophets did not so teach; Isaiah 1 ch. and 58 ch. Nor the Apostles; Acts 14, 15: 1 Cor., 6: 9-10. Gal. 5: 19-21. Rev. 21: 8. See every where the proof of the plain, open, bold course which the men of God have pursued. I more than doubt the wisdom of plans which would be more prudent and tender of feelings than the Spirit of God was through those who were evidently inspired.

It is urged that these corruptions are the most sacred things in the view of those churches—that their prejudices will be excited—that they will feel conscience bound to rise up against the preacher, and thus he will be able to do them no good. I reply that all will depend on the fact, whether or not God will be pleased to accompany his truth with his blessing. Unless God own it, I admit it will not reform them, and will most probably give offence. So it did in the case of the prophets, and precisely for this reason they were persecuted and many of them put to death. Still the following prophets pursued the same course, and met with the same treatment. Our Lord, with a perfect knowledge of the effects which this plain and bold course would produce on those, who did not yield to his admonitions, still followed the same

plan—and it was this mainly that produced that bitter hatred against him, which accomplished his death. Even "Pilate knew that for envy the Jews had delivered him." Our Lord foretold to his Apostles that thus it was "enough for the disciple to be as his master, and the servant as his lord." And if rather than meet the evils that we are taught to expect in imitating Christ, we so modify our mode of preaching as to leave out that which mainly offends the sinner—if instead of a plain, open, bold course, we keep back much of the truth, and adopt a "Sapping and Mining" plan, I see not how we have a right to lay claim to that wisdom and prudence which is from above. Our purpose ought not to be to offend, any more than Christ's purpose was to send fire on the earth; but to state the truth fully and plainly, and leave the consequences with God.

*Preaching against personal and ecclesiastical sins equally unavailing, without the influences of the Spirit.*

And does any one expect that preaching against personal sins, and dwelling on admitted truths, will convert souls without God's blessing? And where is the proof that God will be more likely to bless that preaching which passes by and fears to expose those sins that most dishonor God and render void the Gospel, than that which sets forth the matter as God's word represents it? We teach our children that some sins are more heinous in the sight of God than others. And few Protestants will doubt that the corruptions in those churches are the things which chiefly prevent God's blessing. They are the Achan in the camp. Who knows but the readiest, and most direct way to obtain the blessing of God would be to speak out the truth and the whole truth of the case—to show

from God's word that their corruptions are the cause why God has forsaken them. We know they are dead in sin, but not more so than all unregenerate sinners are. We know that their consciences would not be smitten by their greatest sins—by idolatry—by their rendering void God's grace in Christ, unless he bless his truth and send his Spirit into their hearts. But we know with equal certainty that the most prudent preaching against their personal sins, and selecting with most care those Gospel truths which may be adduced without seeming to run athwart their corruptions, will be equally unavailing as to the conversion and salvation of souls, without God's blessing. And the question again comes up, on which plan have we most reason to expect that blessing on our labors? I doubt not the open, bold plan—and for the reason that it honors God—honors truth—and is the Bible plan.

The "Sapping and Mining" plan, seems to me to rely more on worldly wisdom, than on God's blessing, and in this to differ from the Bible plan. We are assured that the Apostles' "preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of their hearers might not stand in the wisdom of men, but in the power of God." 1 Cor., 2, 4. That as they were put in trust with the Gospel, so they spoke not as pleasing men, but God that tried their hearts. 1 Thess., 2: 4. The Gospel is not against human wisdom, but in many things it is above it. If all the agencies which belong to the Gospel as a practical system to renovate this world, were of this world, and operated exclusively according to the laws of this world, then it might be wise to be regulated by worldly wisdom and prudence. But Christ's kingdom is not of this world. It is

in this world, and makes use of some worldly agencies, but it includes other and higher agencies—the agencies of God's Spirit. And these are the agencies on which its success is made chiefly to depend. And it is not by worldly wisdom, but by following the word of God, that these agencies are to be obtained. "Paul may plant and Apollos water, but it is God that giveth the increase." That the stony disposition of man to overlook this great feature in the Gospel, may be without excuse, God has so ordained it that many most manifest illustrations of it should be seen in the word of God, and the history of his church. He hath "chosen the foolish things of the world, to confound the wise, and the weak things, to confound the mighty, and base things, and things that are despised—yea, things that are not, to bring to naught, things that are, and that for the purpose that no flesh might glory in his presence." "Not by might nor by power, but by my Spirit saith the Lord."

The history of the church is full of illustrations of this principle. Moses was sent single handed to bring Israel out from under the hand of the mightiest nation then on earth. The walls of Jericho were battered down by the sound of rams' horns—Gideon was sent with three hundred men armed with pitchers and lamps, to overthrow the host of Midian—and was told the reason that Israel might not ascribe it to themselves. And twelve uneducated men were sent to change the religion of the world. But time would fail me, to give the details. The very account which the Bible gives of the obstructions to be overcome, and the changes to be effected on men by the Gospel, show how utterly hopeless all human efforts must be to produce the work without God's special blessing.

In this state of the case—with all



these facts before us, I must object to that worldly wisdom, which systematically passes over and remains silent about those sins, which more than all others, are offensive to God and ruinous to souls in these churches. I would have the truth, and the whole truth spoken out—I would have the errors and corruptions set forth in strong contrast with the truth—and I would have God's word plainly and plentifully adduced in support of the one and in condemnation of the other—and in this way wait, and expect God's blessing.

The supposition that it is sufficient to preach the truth and leave the people to find out the error by inference, has several weighty objections to it. It is not in agreement with the Bible plan, as seen in the teaching of Christ, his Prophets and Apostles. I appeal to the book.

But further, a people so blinded by superstition—so long and so deeply entrammelled in all their ways of thinking and reasoning, need, yea, greatly need, to have the whole truth plainly and repeatedly set before them, and their errors as plainly pointed out. There is to me a fearful sort of trifling with the souls of such persons, to give them only glimpses of the truth—to withhold light from the very points on which they are making shipwreck.

Not long since I saw in some journal a labored article of yours in defence of the School System, as used in your missions. I have not now access to the article, but think that you alledged in substance that the ignorance and degraded state of the people, made it much more necessary now to work through a school system than it was in the days of the Apostles. According to you the Apostles lived in the "palmy" times of Roman literature; but now the people around the Mediterranean are

so ignorant and imbecile that the best of their uneducated converts would not be fit for officers in the church. And hence the necessity for having schools.

Now if your account of their ignorance and imbecility be correct, I put it to you, if they don't need to be told, and with much plainness and repetition, all that it is necessary for them to know. Is it right, is it in the love and kindness of the Gospel, to leave them to the erring, and blind, and uncertain teaching of inference—that such and such things which they have been educated in, and taught to practice all their lives are yet ruinous errors, and must be forsaken on peril of the loss of their souls! Should they through ignorance, or prejudice, or imbecility, not make the right inference from the ex-parte truth which your plan sets forth, and go down to perdition, how will the missionary and his directors escape the guilt of blood. Ezekiel 33: 8.

Yours, &c.,  
J. D. PAXTON.

LETTER THIRD OF MR. PAXTON TO  
MR. ANDERSON.

Shelbyville, Ky., March 24, 1839.

REV. AND DEAR SIR:—The plan pursued with converts—the not receiving them into the Mission church—the encouraging them to retain their connection with the corrupt churches to which they belong, appears to me both unscriptural and of bad tendency. It may perhaps seem to make this whole matter more plain, to give a copy of the church articles, which were drawn up for the Mediterranean Mission Church under your auspices at Malta, October 1, 1828.

*The Mediterranean Mission Church.*

"The following articles reported

by the Rev. Messrs. Anderson and Bird, and discussed and amended last evening, were adopted by an unanimous vote.

1. This church shall take the name of the American Mission in the Mediterranean, and is resolved into branches, corresponding to the stations which are, and shall be established by the American Board of Commissioners for Foreign Missions in the different countries of the Mediterranean.

2. The Confession of Faith and Government now used by the church, shall be used by all the branches. The articles of Faith and form of Government of the First Church at Hartford, (Connecticut,) with some alterations, are those that were adopted, and are used by the Mission church of the Mediterranean Missions under the care of the A. B. C. F. M.

3. Each branch shall have its independent right to celebrate the ordinances, and shall keep a record of the proceedings.

4. All baptisms, admissions, ex-communications, dismissions, deaths and departures from the Mission, occurring in any branch, shall be reported to all the other branches, and entered on their record.

5. The Missionaries and assistant Missionaries sent by the American Board of Missions to the churches, in and round the Mediterranean, who are members of the church of Christ in regular standing, may become members of this church, by subscribing the Confession of Faith and the covenant.

6. Missionaries and assistant Missionaries of other Societies may become members by subscribing the Confession of Faith and covenant, provided the members of the branch with which they will be united, are unanimous in favor of their admission.

7. Previous to the admission at any

branch, of persons, who are not Missionaries or assistant Missionaries, it shall be necessary to make a statement of the case to all the branches; and no such admission shall take place till the consent of a majority in the field has been obtained; it being understood, however, that each branch may admit to occasional communion such persons as it shall esteem worthy of the privilege.

8. Any member of one branch of the church, removing to another, or being occasionally present at its meetings, is as a matter of course entitled to all the privileges and rights of a member of said branch.

9. In cases of discipline it shall not be allowed for any branch to proceed so far as the ex-communication of a member, till the case has been made known to the several branches, and till the opinion of a majority of the brethren in the field has been obtained in favor of such a measure.

10. It is considered as desirable that there be such a correspondence between the different branches, as will conduce most effectually to the edification of the church and the promoting of harmony and brotherly love among its several members.

11. The foregoing articles shall not be rescinded or altered except by previous information to the several branches, and by the assent of a majority in the field."

*Design of such an Organization.*

I pass over the singular feature of the Constitution, which divides a church into branches, to be located hundreds of miles apart, and which yet must vote on receiving or disciplining members, &c. There may be more trouble than harm in all this. But the design and practical use of such an organization, what is it? I suppose that with those who have seen the working of the System,



there is, and can well be but one opinion; it was to put a bar in the way of receiving converts from the churches of these countries—not an absolute prevention, but to make it a slow and difficult, and manageable matter—By forming all the Missionaries into *one church*, and making it exceedingly difficult for any convert to get in, it would be easy to prevent the separation of the converts from those churches to which the Missions were sent.

In your instructions as quoted in our first number, you let the Missionaries know that they were not to pull down those corrupt churches, nor to build up others with the materials obtained from them. In other words, they were not to gather converts from those corrupt churches, and form them into a pure and Scriptural church—not to take the pastoral care of them, but to leave them in those churches and under the care of their priesthood. This compared with the Constitution above given enables us to see, why a majority of the Missionaries in the field, however scattered, must give their assent, before any convert can be admitted into the Mission church. It is easy on this plan to prevent any from being received, and in accordance with this up to the time I left Beyroot in April, 1838, there had not, I believe, been one convert received into the Mission Church at any one of the stations from the time this constitution was adopted in October 1, 1829. The converts must have remained members of those corrupt churches, or belonged to no church at all. The *Herald* indeed reports the case of a converted Jew, who instead of being received into the Mission church, was advised to join one of these corrupt churches. The Syrian Mission did indeed, in 1837, petition to be separated from the other branches,

and be allowed to form the branches which belong to that Mission, a Mission church; and I heard it said about the time I left Palestine, (12 months after the request was made,) that consent was given; but under what conditions I did not learn.

There are at Beyroot persons, who for years have given hopeful evidence of piety; and more recently others have professed conversion and have been baptised; but of these, when I left, none were members of the Mission church. They were indeed allowed to commune with the Missionaries, and the Missionaries took a kind of oversight of them; but they were not admitted as members. They alleged that they could not in conscience remain in the Greek church. They have manifested a great concern to be in the Mission church, or to be organized into a Scriptural church by themselves, but neither request has been granted. The plan is to keep them in the corrupt churches in which they were raised. But as they declare they cannot in conscience remain in those churches—that they cannot conform to their rites without committing the sin of idolatry, nor have fellowship with those churches without having fellowship with idolaters, they are considered as in no church—and as in these countries and among these communities, it is considered as greatly disgraceful to be out of the church, it must be and is most trying to these persons to be with their families thus situated. While it must have a damping effect on the zeal of those converts, and does them a manifest injustice, it must have a most discouraging effect on others, whose minds may be dissatisfied by the corruptions by which they are surrounded. The trial to come out of these corrupt churches, must at best be great—To meet the reproaches of their relations and friends—and bear the ill will of a

dominant priesthood, is no small matter. But to come out and then be refused admittance into a pure church—to be as outcasts from every church, must be deeply discouraging.

The great benefit arising from having a pure church exemplifying living christianity is lost. Now a pure spiritual church connected with a plain, and bold exhibition of the Gospel in all its bearings, is one of the most powerful means of grace that God has given to man. But this most important benefit, is nearly, if not wholly lost on the present plan. The church was to be a light in the world—a city set on an hill. The “Sapping and Mining” plan reverses the matter and keeps a pure church as much as may be out of sight.

*The Missionary Policy chargeable with unfairness.*

The present plan lies open to the charge of unfairness and deception; at least thus it appears to me. Allow me here to quote another passage from Dwight, on Christ's manner of preaching.

“Christ taught without sophistry. The integrity displayed in the reasoning of our Saviour, is equally exact and perfect, with that exhibited in his declaration of facts. In the age in which he lived, both the Jews and the heathen teachers, were distinguished for false reasoning as a species of art. The doctrines which they taught needed this defence, accordingly we find it employed by them on almost every occasion. Many specimens of the subtleties of the Sadducees and Pharisees are recited in the New Testament, and especially in the Gospels. Quibbles, paradoxes, and fetches, were the custom of the time, and were shamelessly employed to defend every favorite opinion, and attack every adversary. But false reasoning is as real a violation

of integrity as false declarations—is often as mischievous, and is always a proof of gross depravity or gross inattention to our duty. Christ therefore, the perfect pattern in this, as in all other conduct, has alledged no argument but a real one, has given no argument any more force than it really possesses, and has expressed no more confidence in any argument than he really felt. The glorious contrast which he exhibited in the exact simplicity and sincerity with which he reasoned on every occasion, to the subtlety and sophistry of all with whom he reasoned, is a pattern for all succeeding reasoners, which if universally followed, would free the world from a great part of its errors, and the deplorable guilt and misery by which they are followed.”

Compare the “Sapping and Mining” plan with the above, and I see not how it can escape the charge of being deceptive. And the Missionary in carrying it out into its details, will hardly avoid the charge of a wilful deceiver. He knows that those churches are radically corrupt—and their errors damnable, and his real object is, or ought to be, to do away these errors, but these errors are the idols of the people. And while he is “Sapping and Mining” and trying to destroy these errors, he must not, on the present plan, do any thing openly against them—and has strong inducements to make statements, about his plans and the object of his labors, that tend really to deceive the people. This may be made more plain by a matter of fact.

Just before I reached Smyrna a suspicion got abroad that the Missionaries, who had been known chiefly as the promoters of Schools and the distributors of books, were trying in this way to produce changes in the religion of the Greek church. An ecclesiastical committee was appoint-



ed by the church to examine into the matter, and keep a watch upon the schools. This committee suspecting that a teacher in one of the schools favored new notions, desired to have him removed. This request not being complied with, they published an address to the Missionaries and to the public, in which they call on the Missionaries to let it be known what is their object. The paper is poorly written, and does not state with as much clearness as it ought to have done, the points brought forward. No one, however, can doubt what their object is. They suspect that under pretence of promoting schools, the Missionaries are aiming at changes in the doctrines and practices in their church. They go so far as to specify the chief things in their churches which we believe to be errors, as confession—the power to forgive sins—baptismal removal of original sin—worship of pictures, honor paid to saints and to relics, &c.—and wish to know whether they ‘inculcate religious sentiments opposed to those in their church’—and remind them that if they ‘say one thing and mean another, posterity will call them disturbers, &c.’

The Missionaries published a reply to this address, and in it say some very good things, but care is taken to pass over the point on which the Greek committee wished for information. “They insinuate (say the Missionaries) that we go about privately and covertly endeavoring to make proselytes. We boldly challenge them to furnish proof of any such thing. We speak our sentiments freely as all honest men should, both in public and in private as we find opportunity, but we assure them it is no part of our system to make proselytes. If it were in our power to induce all the Greeks to renounce their church and all the rites peculiar to it,

and become Protestants, we would not do it; for this itself would be useless. Our only desire, and the sole aim of all our efforts, is to promote both in ourselves and all professing Christians, that living faith in Christ, which works by love, and purifies the heart, and overcomes the world.” (Page 30, of the pamphlet.) Again they say, ‘our only desire is to aid your preachers, your confessors, your priests and your bishops in bringing men to Christ, and to render them sober, temperate, just, lovers of truth, and lovers of God.’

About twelve years had elapsed from the time the Missionaries had gone to the Mediterranean, and for much of that time the Greek church had engaged their special attention and labors, and yet so carefully had their real object been kept out of sight, that the intelligent of that church were left in doubt as to what it was. It was suspected that the Missionaries wished to promote changes, and an effort was made to find out if it were thus. There could not have been much done to let these churches know the real and fatal nature of their prevailing errors. But to the answer of the Missionaries.

It does not say one word about those fatal errors which exist in that church, although the committee specify them. The Missionaries declare that they have no wish to make proselytes from the Greek church, that they would not if they could. The answer means one thing, but not the whole thing that the Greek committee does. The committees had specified ‘inculcating religious sentiments opposed to those of their church.’ The reply disclaims all ‘intention to make proselytes.’ Now if the Missionaries mean this as a denial of all intention to change the religious sentiments of the Greek church, then it is a plain denial of all intention to

do what they are sent out to do—to recover those churches from their ruinous errors. If, however, which I doubt not is the truth, they but mean to deny all intention to separate their converts from the Greek church, and form them into an avowedly Protestant church, then their denial only covers part of what the Greeks mean.

The declaration of the Missionaries that their ‘object is to aid the preachers, confessors, priests and Bishops of these churches to bring men to Christ,’ is open to a similar objection. They mean one thing by it, but the Greeks would understand another. There is an ambiguity, not to say sophistry, in it which could hardly be accidental. Do the ministrations of the preachers, confessors and bishops in those churches really bring men to Christ in the sense in which that term is used with us? The Missionaries must agree, that they do not. This corrupt priesthood knows nothing of bringing souls to Christ, in our sense of that term—what then do the Missionaries mean by helping them? Will they not allow that the influence of this priesthood is one of the greatest obstacles to bringing men to Christ according to the Gospel? They will hardly admit that their real object is to help this priesthood to bring men to Christ in the way these corrupt churches do? What then do they mean?

Take the case of helping their confessors. The confessors in the Greek church are altogether different from those mentioned in church history, who confessed the truth in opposition to error, and died at the stake rather than give up the one or receive the other. The confessors in the Greek church, are those, who receive the confessions of the people, and assign them their penance, and give them absolution—the men who profess to have power to forgive the sins of the

people, and make their gains from doing it.

Now what impression was it calculated to make on the Greek Church, to be assured, that the object of the missionary was to aid their confessors and bishops?

Without saying what the design of such statements was, all must, as it appears to me, see that such statements were calculated to make an impression not according to the truth. I know that it may admit of explanations, which some seem to think may pass muster, yet to me it looks unpleasantly—and if compared with Dwight’s remarks on Christ’s preaching being without sophistry, I see not how it can be justified.

*The Constantinople Converts tempted to duplicity.*

Take another case as illustrating the tendency of the “Sapping and Mining” system to deception. It belongs to the plan not to take the converts out of their churches, but to leave them in them, and under the direction, to some extent at least, of the priesthood.

When I was at Constantinople there were a number of persons who, from intercourse with the missionaries, from reading, and from schools, had made some progress in religious knowledge—and some of them were considered as converts, and are favorably referred to in published communications. But as the plan was not to separate them from their churches; they must of course conform more or less to the superstitious rites of their churches; and I was given to understand that they did conform. They attended confession, and of course did penance and received absolution, which are parts of the rite. As to worshipping and kissing the pictures, praying to the saints, burning incense before their pictures, I did not



learn to my satisfaction how they acted. These are leading parts of their religious rites, and as these persons were still members of these churches, and under the watch of their priests, as was proved by their going to confession, the fair inference would be that they were considered as conforming to the whole. Just before leaving Palestine I saw the Rev. Mr. H—, who had lately come from Constantinople, and on inquiring about this matter, he admitted that those converts, as they were called, did occasionally at least attend confession; but he said, the priest was a very evangelical man.

Now if these converts still believed in confession—that is, that the priest had power to forgive sins, and went to confession to obtain this forgiveness, I would say they sadly need to be converted over again. If they however have more knowledge—know there is nothing in it, but a most heaven-daring assumption on the part of the church or priest, and yet keep their place in the church, give their countenance to this practice, why then, where is their sincerity? And admit that their intention is to spread correct views on this and other points in the church, is it admissible to become a dissembler and a deceiver in order to do good?

But suppose their evangelical priest connives at all this—that as their confessor, they have let him know that they have no faith in this or any other of the corrupt and idolatrous rites, and that their reason for still remaining in the church, and conforming to their rites, was that they might get along quietly, and especially have opportunity of undermining covertly these errors. And suppose the priest allows of it, and possibly gives them absolution for their sincerity, in what light does it place this evangelical priest? If he still believes in these

errors, and really thinks he has the power to forgive sins, and practises accordingly, why call him evangelical; how does he merit that title? But if he sees that all these are errors, and is satisfied that he has no right to receive confession nor power to give absolution—as understood in his church; but still continuing the practice, whether to make his bread, or keep his place, or to escape persecution, where is his honesty? His dilemma is as bad as that of those he confesses. To make him out evangelical, while he conforms to his church rites as now understood and practised, is to make him out hypocritical; and I see not but that an hypocrisy in which a man pretends to be worse than what he is, and gives his influence thus to sustain errors which render void God's plan of saving mercy, is as bad as any kind of hypocrisy that can be named.

And still it may be said there is some apology both for the convert and priest, in the situation in which your plan places them. That plan holds out no encouragement to them to leave their churches, or separate fully and openly from those errors and superstitions. They are encouraged to remain in those churches, and conform externally at least with their rites. Should they leave those churches, they would not perhaps for years be received into the mission church, nor be organized into pure Scriptural churches by themselves. I do not say that this would always be the case, but thus it is yet, and they have no example to the contrary. We need not wonder that in this state of the case, there should be a conformity, and we have reason to fear it is so to the great injury of their piety.

Mr. Smith, in the argument which you adduce from his letter to me, refers to the fact that the converts at Constantinople could remain connect-

ed with those corrupt churches, and gives his opinion that they are as good men as those converts at Beyroot, who declare that they cannot remain in them without partaking in idolatry, which their conscience will not allow.

In the same letter he admits that these churches are idolatrous, and says, "We ought to feel the utmost horror in view of it as practiced in those churches;" and yet he gives the Beyroot converts no credit for their horror at idolatry, and thinks that those who remain in the idolatrous churches are as good as they. Mr. Smith can reason very well at times, but not when in the entanglements put about him by your system. If persons may be as good while conforming to the rites and practices of these idolatrous churches, as they would be by forsaking them and conforming to the truth as it is in Christ, where is the need of sending missionaries to them.

That these churches are a branch of the great apostacy, few Protestants, who know their real condition, can doubt. They are deeply idolatrous; and in all the great fundamental corruptions, they are almost as bad as the papal church. Now the spirit of prophecy has described their apostacy, and called on God's people to "come out of her," that they may not partake of her plagues. Rev. 18: 4. I know not on whom this call has a greater claim than on the missionary sent to those churches. And a Protestant mission plan to keep converts in such churches, is in singular keeping with the call of God's word to them to come out.

This plan of working covertly and not coming out with the whole truth, works slowly in spreading abroad among them a correct knowledge of their real condition, as ascertained from the word of God. Their religion is utterly corrupt. It is a sys-

tem of idolatry which God does not, and judging from the past, will not bless. They need to have the true state of the case pointed out to them, and urged on their attention. The plan pursued is so silent about these great errors, has done so very little during the twelve or fifteen years that the missionaries have been among them, that it is still, except to a very few, a matter of doubt, whether the missionary considers their most idolatrous rites as things that must be abandoned on peril of perdition. The Greek Committee were in doubt, and the answer of the missionaries left this doubt unremoved.

*Character of the books prepared by the Missionaries.*

A very large part of the books that are published are their school books—"as spelling books, grammars, geographies, arithmetics, easy lessons in reading, brief histories of different countries, Scriptural biography, &c." Most of these do not treat of religion, and those that do, treat it according to the general plan of working. They do not directly touch the great and vital errors that abound, but treat of such other sins and duties as may be dwelt on without directly touching the errors that abound. These errors are left to pass away as the result of conversion, through other views of truth and duty. The Dairyman's Daughter, Chrysostom on reading the Scripture, Thomas Akempis, Child's Book on the Soul, Lives of Joseph and David, are the kind of religious books published. There were at an early stage of the mission some more to the point, as Mr. King's reason for not being a Catholic, and Mr. Bird's defence of it, but the circulation of these has long since been almost wholly discontinued, as coming out too plain for the "Sapping and Mining" system. Not one plain exposition of the errors of



these churches, in connection with the truth as it is in Christ, and all plainly supported by Scripture proof, has, that I know of, been printed at our mission presses. It is due to some individuals to say that they have much desired to have such a work. It would prevent a thousand surmises, and stop a thousand rumors as to what the missionaries do believe, and what they wish to effect. But such a work has not been printed. Other books much more difficult to be prepared, and much less needed, have been printed. Take, for example, the Arabic grammar, published at the Beyroot press. It was a tedious and expensive work, and except the ten or fifteen boys in the high school, there is almost no use for it. And there they had not been able to obtain the services of a teacher that was qualified to teach it. There were moreover other Arabic grammars in print. A similar remark might be made respecting many other school books, published at the mission presses. They could have been done without. Other books, if not quite as good, still such as would do for schools, were to be had. There are modern Greek, and Arabic presses in Paris, and London, and Constantinople, and Egypt, and perhaps in other places. The same may be said of other languages—many books which may do for schools, are printed at these presses. But where shall we find evangelical books—books adapted to the true state of those churches, and calculated to show them the true nature of their errors, and the truth as it is in Jesus? Are we to expect the truth from those who do not themselves know it? or those who hate it?

Thousands and tens of thousands of dollars have been spent in printing school books, which would much better have been employed in printing books that went directly to the case

of these churches, and the same may be said of a large part of the religious books that have been printed. The money would much better have been employed in printing books, that suited the true state of those churches, as our Lord's Sermon on the Mount suited the peculiar state of things among the Jews. I do not mean that every book should directly treat of the prevailing errors; but every book ought to have some adaptedness to the case of those for whom it is intended. There is, in all the countries about the Mediterranean and those in the interior, a reading population. The proportion who read may not be great, but sufficient to hold out great inducements to bring the press to bear directly and steadily upon them. Were books of the right sort printed, thousands of them might be distributed. They might be sent far into the interior. Some opposition no doubt would be made, but we need not fear, that no good would follow. The people would read, and those who could not read themselves would get others to read to them. We know that in fact they often do this. The truth might in this way bespread far and wide, and brought before the minds of many; and God does, and will bless his own truth. Had one fourth part of what has been expended on school books, and books that do not hurt the hair on the head of the existing errors, been expended on books that really meet the case, as Christ, the Prophets and Apostles met the fatal errors of their day, the religious prospects round the Mediterranean, I doubt not, would have been other than what they are at present. How greatly have appropriate religious books been blest in Burmah and in other places.

*Standing of the Missionary injured by the present plan.*

This plan of not letting the people

know what the religious views of the missionary really are, has a bad effect on the standing of the missionary. It is not enough to say that he believes and builds his faith on the Bible. They know that all the Christian sects claim the authority of the Bible, while they all differ from each other. They desire to have something more specific. They are not so familiar with the Bible, except the parts read in their church service, as to be able to form any precise idea of a religion that refers to no other standard—and the fact that the missionary exhibits none—and is so silent as to what his opinions are about their rites and ceremonies, makes them stand in doubt of what his religion really is. We have an illustration in the case of your missionaries a year or two past, as well as at present. With all the secrecy that has been used as to the real object of the missions to those churches, it was suspected, and is still suspected, that a design exists to undermine their religion. All the means used to remove this suspicion,—all the declarations of the missionaries did not, and do not satisfy. All the care not to expose an error—not to talk about them or publish against them, availed not. The schools have been broken up—but that is not the worst thing—the missionary is looked at with suspicion, and opposed the more from the vague but undefined kind of fear, which arises from the full belief that he means to effect changes on their religion, but they know not the nature nor extent, nor the reasons of the change. I am persuaded that thousands have a much worse opinion of the missionary, and hate and oppose him more than they would do, if they knew precisely what his religion was, and what changes he designed to make on their religion. And they fear his religion more than they would do, if they had a fair and full statement of what it was, and the

Scripture reasons on which it is founded.

*Injurious in its bearing on the Mohammedans.*

I will but add at present that I find an objection to your plan in its bearing on the Moslem population. The deep idolatry and manifest superstitions of these churches, are most abhorrent to the Moslems, and places Christianity before them in an odious light. In the belief that to revive real piety in these churches, is the readiest way to reach the Moslems, almost all your missions are to those churches. But thus far there is no separation of the truth from those errors—there is no declaration against those errors—there is no pure Scriptural church exemplifying living Christianity—at the end of fifteen or more years of missionary labor among a Moslem population, that have not in the books published, or the teaching of the missionary a clear separation of the corruptions that exist, and a distinct statement of what Christianity is, and does require. This is slow work. More, much more might unquestionably have been done, had an open, plain straight forward plan been followed.

Yours, &c.,

J. D. PAXTON.

#### MISSIONARY INTELLIGENCE.

*Safe arrival of the Mendians and Missionaries.*

The following article from the Journal of Commerce, brings us the general intelligence of this joyful event. Particulars will doubtless soon be received from the missionaries themselves.

The arrival of the Amistad Africans at Sierra Leone, in the bark "Gentleman," Captain Morris, has been already announced. The owners of the bark yesterday received a letter from Capt Morris, via Salem, dated on the African coast, February 13th, in which he states that the Africans and Missionaries all arrived "in good health." They were landed at Freetown, (Sierra Leone), the certificate of which fact, given by Messrs. Steele and Ray-





mond, missionaries, is dated January 18th.—After landing her cargo, the bark proceeded to leeward, and Capt. Morris wrote by the Salem vessel from a place considerably south of Sierra Leone. No letters were received from the Missionaries by this vessel. They probably supposed that letters from Sierra Leone, via London, would reach this country sooner than letters left on board the bark, to be put on board any vessel she might fall in with.

We learn that a bequest of five hundred dollars has recently been made to the Mendi Mission by the late Horatio Taylor, of Nelson, Portage county, Ohio.

Lewis Tappan, in a note, says, "I have a certificate signed by Messrs. Steele and Raymond, that they all arrived at Sierra Leone, but not a word more. They had, I suppose, about 50 days."

#### Jamaica Mission.

Rev. James A. Preston and three assistant missionaries, are expected to sail from New York for Jamaica in all next month. Letters or parcels intended for the American Missionaries in that island, sent free of expence to Lewis Tappan, Esq., No. 7, Dorr's Buildings, corner of Hanover and Exchange Streets, New York, will doubtless be cheerfully and safely conveyed by this new missionary company.

Donations in money, clothing, or books, &c., &c. for the out fit and support of these missionaries, whom the Union Missionary Society have undertaken to assist, (see pages 53 and 70 of the February Herald,) will be very thankfully received by any of their agents, or may be sent as above.

#### Self Directing Missions.

In our wish to give Mr. Paxton's Letters entire and at the same time to present a fair view of the opposite argument, we have added an extra sheet to this number. Other important matter, together with some remarks of our own, must be reserved for the May number.

The following note of Bagster's (see Cottage Bible, on Acts xxi. 25, "As touching the Gentiles which believe,") may however be now inserted.

"James and the elders here avow, that they intend nothing contrary to their former determination respecting the Gentile converts. It is doubtful whether on this occasion Paul and his advisers acted in strict consistency with Christian simplicity; and it seems very difficult wholly to defend them from the charge of temporizing, accommodating, and refining too much in this matter. Though the apostles were infallibly preserved from mistaking, corrupting, or mutilating the doctrine which they communicated to the church, yet it is evident they were not rendered infallible in their personal conduct."

"On Mr. Paxton's reasonings, we remark generally, that we have no doubt he has given, as he intimates, the strongest views of the case. Indeed we think we could correct him in some minor particulars. Still we confess that for years, we have had a growing impression in favor of the general correctness of his views and the necessity of some important changes in the Mediterranean missionary policy. The subject demands a thorough and impartial discussion by the churches at home, and we trust it will at length obtain it. We know it is a popular, high church, doctrine, that topics of this kind must be reserved for the missionary directors in conclave. It gives us pleasure however, to be assured that from such doctrine, others as well as ourselves are disposed to dissent.

"But it may be asked, why not the missionaries themselves in connection with the missionary Secretaries, to settle their own course? This we should be more ready to do, though they have no right to claim infallibility where even apostles did not. In such a case, however, it would seem but fair that those holding views diverse from the majority, as Mr. Paxton did, on the weighty subjects which he discusses, should not in consequence, mainly on that account, be shut out, as was Mr. P. from the missionary work, after being invited by the missionaries at the station to remain and help them, and having subsequently espoused the widow of a deceased missionary, viz. Mrs. (Dr.) Dodge, at Beyrout. But on this hangs a tale that we must postpone for another occasion. *Self Directing Missions, will, we are inclined to believe, be one of the best remedies for more than one wrong missionary practice.*"

N. B. We owe an apology to some of our readers for the want of variety, which they will discover in this number.

#### N. B.—To Subscribers and Patrons.

The following extract of a letter from an agent, after attending the late Christian Convention at Clinton, will explain the reasons of the step announced below.

—I would suggest that the Herald be published in a different form; say the size and form of the Oberlin Evangelist, and that the price be reduced to 50 cents a year. I am confident that it will be impossible to obtain patronage sufficient to support it in its present form. The postage on the present form will be 60 cents, or 5 cents a number; while the postage on the form of the Oberlin Evangelist would be but 1-2 cents a number, so that the whole expence of the form of the Evangelist, would be but 8 cents more than the postage on the present form. That class of Abolitionists to whom we must look for support, are well supplied with papers, are also frequently called on to support the cause, and do not feel as if they could pay so much for the Herald as \$1.60 a year. By making the change, I am persuaded that I can procure five subscribers, where I can now procure one. I think the difficulty arising from the fact that two numbers have been issued in the present form, may be obviated, by sending two copies to those who have paid, or by giving them credit for two years. The proposed change will save you, I doubt not, two or three hundred dollars. I have consulted with leading brethren in this place, and they fully concur with me in the proposed change. I feel anxious that the Herald should be placed in as many hands as possible. In conclusion I would say, that I do earnestly hope that the change may be made.

We feel the weight of these suggestions, because—

1. It is highly desirable that Abolitionists should be familiar with the array of facts bearing on the Anti-Slavery missionary cause. These facts it will be the object of the Herald studiously to collect.

2. It is peculiarly a time to practice economy in helping forward the great reformatory work of the Gospel. Emphatically may it be said of the present enterprise, "Not many rich—are called."

But 3d. There are serious objections to changes in the outset of such a publication. To meet the various difficulties in the case,—to bring the Herald within the reach of all and yet not disoblige present subscribers, it is proposed, however, to publish it henceforth in a double series.

#### TERMS.

**REGULAR SERIES:** Devoted to *Anti-Slavery Missions*, once in *two months*. Price *fifty cents* a year.

**Extra Series:** Devoted to *Self Directing, &c. Missions*, once in *two months*. Price *fifty cents* a year.

N. B.—Each series will be numbered and paged distinctly, and may be had separately.

Seven copies of either series, may be had for \$3, if sent to one address: and six copies of the entire set for \$5.

To patrons and particularly the conductors of the Anti-Slavery press, we would express our great indebtedness, and at the same time say in a word, our subscription does not as yet cover the expence.

Subscribers are generally aware how they may save themselves expence by transmitting monies through the kind agency of Post Masters. We hope that through ignorance we have exposed no more than one to an extra charge, for an unimportant notice on the *outside* of the cover.

Our time of publishing will usually be in season for the Anti-Slavery Monthly Concert of Prayer. The two first numbers have an extra half sheet, and the present an additional sheet, whose extra postage will be saved on subsequent numbers.



## *Missionaries of the A. B. C. F. M. to the Oriental Churches.*

### EUROPE.

#### *Mission to Greece.*

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries*; Mrs. King and Mrs. Benjamin.

AREOPOLIS, on the most southern promontory of the Peloponnesus. George W. Leyburn, *Missionary*, and Mrs. Leyburn. Three native helpers.

*In this country.*—Samuel R. Houston, *Missionary*.

(2 stations; 4 missionaries, 3 female assistant missionaries, and three native helpers;—total, 10.)

### ASIA.

#### *Mission to Turkey.*

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, *Missionaries*; Mrs. Temple, Mrs. Riggs, and Mrs. Adger. Five native helpers.

BROOSA.—Benjamin Schneider and Henry A. Homes, *Missionaries*; Mrs. Schneider and Mrs. Homes.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, William G. Schaffler, and Cyrus Hamlin, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Schaffler, and Mrs. Hamlin. Five native helpers.

TREBIZOND.—Thomas P. Johnston, *Missionary*, and Mrs. Johnston. One native helper.

ERZEROOM.—William C. Jackson and Josiah Peabody, *Missionaries*; Mrs. Jackson and Mrs. Peabody. One native helper.

LARNICA, on the island of Cyprus. Daniel Ladd and James L. Thompson, *Missionaries* Mrs. Ladd.

*In this country.*—Philander O. Powers, *Missionary*; Homer Hallock, *Printer*; Mrs. Powers,\* Mrs. Hallock, and Mrs. Pease

(6 stations; 16 missionaries, 1 printer, 16 female assistant missionaries, and 12 native helpers;—total, 45.)

#### *Mission to Syria.*

BEYROOT.—Eli Smith, William M. Thomson, Nathaniel A. Keyes, and Leander Thomson, *Missionaries*; George C. Hurter, *Printer*; Mrs. Smith, Mrs. W. M. Thomson, Mrs. Keyes, Mrs. L. Thomson, Mrs. Hurter, and Miss Betsey Tilden, *Teacher*. Two native helpers.

JERUSALEM.—George B. Whiting and Charles S. Sherman, *Missionaries*; Mrs. Whiting and Mrs. Sherman. One native helper.

DER EL KAMER, among the Druzes. Samuel Wolcott, *Missionary*; C. V. A. Van Dyck, M. D., *Physician*; Mrs. Wolcott.

ALEPPO.—E. R. Beadle, *Missionary*, and Mrs. Beadle.

*In this country.*—Isaac Bird and John F. Lanneau, *Missionaries*; Mrs. Bird.

(4 stations; 10 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, and 3 native helpers;—total, 26.)

#### *Mission to the Nestorians of Persia.*

OROOMIAH.—Justin Perkins, Albert L. Holladay, Willard Jones, William R. Stocking, and Austin H. Wright, M. D., *Missionaries*; Edward Breath, *Printer*; Mrs. Perkins, Mrs. Holladay, Mrs. Jones, and Mrs. Stocking. Eight native helpers.

(1 station; 5 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 8 native helpers;—total, 18.)

#### *Mission to the Independent Nestorians.*

Abel K. Hinsdale and Colby C. Mitchell, *Missionaries*; Asabel Grant, M. D., *Physician*; Mrs. Hinsdale and Mrs. Mitchell.†

(2 missionaries, 1 physician, and 2 female assistant missionaries;—total, 5.)

#### *Mission to the Persian Mohammedans.*

TABREEZ.—James L. Merrick, *Missionary*, and Mrs. Merrick.

(1 station; 1 missionary, and 1 female assistant missionary;—total, 2.)

\*Mrs. Powers has died since the Report was made.—(Ed.)

†Mr. and Mrs. Mitchell have recently deceased.



# THE UNION MISSIONARY HERALD.

Vol. I. Regular No. 3.

APRIL, 1842.

Whole No. 4.

CONTAINING  
THE PROCEEDINGS OF  
EVANGELICAL AMERICAN MISSIONS,  
**Not connected with Slavery;**  
AND A GENERAL VIEW OF  
OTHER LIKE BENEVOLENT OPERATIONS.

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BAPTIST MISSIONS:— <i>Constitution of the</i>			

Edited and published monthly, by JOSIAH BREWER, late Missionary to the Mediterranean.  
Terms: one dollar a year, always payable in advance. A two-fold series, *Regular* and  
*Extra*, is issued every other month and can be had separately for fifty cents each.  
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## N. B.—To Subscribers and Patrons.

The Editor feels encouraged to persevere in conducting the Union Missionary Herald on the present plan, and in urging forward the foreign missionary work, on thorough going Anti-Slavery principles, by communications received from time to time like the following.

Austinburg, Ashtabula Co., Ohio.

March 21, 1842.

To the officers of the "Union Missionary Society"—

I want to get some information in regard to your society. If you have a Circular, send me one. What are the extent and objects of your society; and principles; have you a paper; what its name and terms; I have simply a vague idea that a society of the above name has been lately formed, and that one of its characteristics is its Anti-Slavery sentiment.

I have been in the habit for several years of contributing my mite for the support of missions abroad, and have done it through the medium of the A. B. C. F. M. I am in principle a decided abolitionist, and have for a few months past, been thinking pretty seriously about the propriety of contributing to the funds of this Board, while it maintains such a studied silence on the subject of American Slavery. I have not been able, from any source here, to get the information I want, and therefore I take this liberty of addressing you.

Whatever instrumentality it may be proper for us to employ, it is my sincere desire and prayer to God, that the cause of Foreign Missions may be abundantly prospered, that the genuine spirit of Christianity may prevail, soon throughout the world. I wish professing Christians, whatever may be their differences on minor points, would come up to the standard of their promised consecration to the Saviour and his cause, and labor in such a way, that God could bless their efforts in the speedy conversion of the world to himself.

Yours, truly,

"Union Missionary Herald,"—

April 12, 1842.

I have received No. 2 and 3 of Vol. 1, in answer to my letter of March 21. Here is one dollar to pay for one year; but I must have No. 1. If you have not got it, can you not get it, from some of your subscribers near by you? I want it very much to keep it on file.

The anti-slavery cause is progressing here. Great excitement in Giddings' case; he will be re-elected by a large vote.

The cause of Religion, the pure Religion of the Gospel—Oh when will mortals (immortals) learn its value? Don't cease your efforts, while life lasts, for the salvation of the heathen; and may God in rich mercy sustain you, and crown your labors with success.

In haste, yours affectionately, though a Stranger.

N. B. We would recommend to friends of the cause, that at least one number of the entire series should be taken by missionary abolitionists in every town. As the Herald is intended to chronicle all the important documents with which the Anti-Slavery Missionary work originates, it would seem desirable for subscribers to begin with the first number.

## Monies Received for the Herald.

FOR OR FROM THE FOLLOWING INDIVIDUALS \$1 EACH.

Rev. Otis Thompson, Hiram Barney Esq., Jeremiah Woodford, Pres. A. Mahan, S. Cox, S. H. Thompson, G. S. Bardwell, Orrin Coe, Prof. Henry Cowles, Joel Carter, Alfred Johnson, B. B. Hunter.

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## THE UNION MISSIONARY HERALD.

Vol. I. Regular No. 3.

APRIL, 1842.

Whole No. 4.

### The Kolloh Man,

OR WEST AFRICAN SUPERSTITION.



The above picture with the following description, are copied from the (English) Church Missionary Society's "Missionary Papers."

The man who has got a strange figure on his head, like a porcupine or a hedgehog, is called a Kolloh-man. He represents the Devil. The poor women and children who are running away frightened, are Bulloms; a people in Africa, among whom the Society has placed a Missionary, the Rev. Mr. Nylander.

Mr. Nylander gives the following account, which ought to make you very earnest in your prayers that our Saviour would bless the good Missionary's endeavors to bring this poor people to know Him.

KOLLOH is the name of a great spirit, who is supposed to reside in the neighborhood of Yongroo. He never comes out of the woods, except on such mournful occasions as the death of a Chief; or, if a person has been buried without his relations making a cry for him, then the KOLLOH, who has intercourse with the departed spirits, feels himself so much hurt, that he is obliged to leave his abode at nights, and to go to the houses of those relations, to rouse them and to trouble them every night, till they procure rum and palm-wine, &c. and have a good drink, and dance publicly, in remembrance of their departed friends.



The KOLLOH is made of bamboo-sticks, in the form of an oval basket, about three feet long, and so deep that it goes over the man's shoulders. It is covered with a piece of net, and stuck all round with porcupine-quills on the nose. The mouth and nostrils stand wide open. It is frightful to look at. Children, women, and old people, run and scream at its appearance.

A certain man pretends to have some very intimate intercourse with this Beelzebub; and therefore he is called by the spirit to take the KOLLOH on his head, and to go about with it, to see that the dances, drinkings, and howlings, are carried on regularly through the whole night; and that all the young people, who are at work through the day, are at the dance at night. If any are missed, he is permitted to enter the houses, and to drive them out by force; and he is a faithful servant of the Devil. Some people stay out in the fields through the night, to enjoy a little rest after their daily fatigue.

The Kolloh-man is naked, has washed himself over with white clay, and has fringes of packing-mats or plaintain-leaves round his waist, knees, and ankles. To give notice of his coming, he rings a bell, which is fixed inside of the cap or basket. He has a switch in his hand, to show his authority. If any person pass by his abode, which is near the public road, he sings out "Ee!" with one tone. If people meet him in the road, they must either hide themselves, or else go back; otherwise he catches them, and carries them to his place, and keeps them there for a few days, teaching them something of his arts, which the people keep very secret. He makes them swear; and tells them, if they discover the secrets, the KOLLOH knows it, and makes their bellies swell, and they are

dead the moment they divulge anything of the secrecy.

After any of the people (chiefly children of ten or twelve years, sometimes young men) have been taught in the mysteries of KOLLOH, they engage in his service, and go about with their teacher, beating on a small turtle-shell, and singing.

He came also to visit me, standing before the door, and sang out his long "Ee!" the children all running to hide themselves. I asked what it meant; and was told that this was the Devil, and, as the great Headmen of the country were dead, he was much troubled about it, and came out of the woods to make cry for them—and now he came to give me service. I said, "I accept of no Devil's services; I am come to drive him out of this country."

These Kolloh-people are a set of plunderers, who used to disturb the Natives very much. When the Sierra Leone Company had people here, they have plundered them of everything.

It shall be my labor to banish, not only this representative of the Devil, but the Devil himself, from the Bulbom Shore. He has great power in this benighted spot; and resists our labors, both in private and in public. May we be enabled to conquer, through Him who has *all power in heaven, and in earth!*

The Union Missionary Society and the Mendian Committee, which receive no money from slaveholders, both have missionaries among the Mendians, another benighted people on the same coast. The former also are desirous of establishing a large mission in a different district, so soon as anti-slavery friends of missions, shall in sufficient numbers, be ready to act on the same principle. Reader, are you in sending the Gospel, to the heathen of Africa, unwilling to bear your distinct testimony, against *slavery*, that grievous sin which does more than all others to keep them in a state of barbarism?

### The Levant.

EXTRACTS FROM MR. BREWER'S MISSIONARY JOURNALS.

(Continued from page 51.)

#### Tedious Voyaging in the Levant.

Before the recent introduction of steamers, voyaging in the Levant, especially in native vessels, was tedious beyond description, and in the winter not a little dangerous. In summer too, among the islands and near the coasts, long calms are succeeded by sudden gusts of wind often of much violence.

Our captain, or rather ship's company, for among Greek sailors all are captains, managed to consume three weeks between Smyrna and Malta. The same distance, under all the disadvantages of navigation through the Archipelago, is usually made by an American or English vessels in one, and by a steamer, with its stoppages at Syra, and Athens, in twice as many days. At these several places we had landed to "provision and water," and then we stretched far up the coast of Italy until we made the southern cape of Tarentum, evidently to prevent passing by Malta without discovering it. We then ran down the coast of Sicily, cruising near Syracuse, which is not distinctly to be seen from the sea; had a fair view of Etna, from which a cloud of smoke appeared to be rolling up; beat into the harbor of Malta on the 2nd July; sailed thence on the 5th, and after a fortnight's voyage of uncommon tediousness, reached the island of

#### Nio, or Ios.

July 16, 1831.

This being the native place of our faithful Greek servant boy, Antonio, and also in our general route, we have been induced to touch here for a few hours.

Nio, one of the Eastern Cyclades, is about mid way between Naxos and Santorin, or from 24 to 30 miles distant from them respectively. It is generally computed to be more than 40 miles in circumference, and to contain 3 or 4000 inhabitants. These are chiefly engaged in agriculture, and

their island, though considerably mountainous, has by persevering industry become extensively fertile. Its productions are oil, wine, cotton, honey, wax, cheese, more or less for exportation, and wheat, barley and pulse, nearly sufficient for the year's consumption. In a good season, 50,000 *okes* or *okas* of oil are produced, (2½ lbs. make an oke,) and 8 or 10,000 *okes* of cotton. Besides cotton cloths for domestic use, stockings and caps are manufactured for Italian ports.

There are no antiquities of consequence on the island, but it is celebrated for having contained the tomb of Homer, who is said to have died here in the harbor on his way from Samos to Athens. Pliny thus alludes to the tradition, "*Ios, Homeri sepulchro veneranda.*"

Prevented by a sudden squall from entering the principal harbor, we anchored in a smaller one at no great distance; made our way up to the town, which is situated on a considerable eminence; after a short examination of our ship's papers by the authorities were admitted to *pratique* or freedom from quarantine, the first time since we left Smyrna; and had some pleasant conversation with the Governor, who wore the Albanian Greek dress, and with other intelligent gentlemen on the subject of education. A correspondence was kept up after our return to Smyrna, and some aid rendered by us to their Lancasterian school.

#### A Novel Feast.

Before our departure we were invited by Antonio's relatives to what was at least to us, a novel entertainment. This was no other than to eat cucumbers with them in the fields. Accordingly we were led out some distance into a garden, where we gathered them fresh from the vines,



and the requisite supply of bread and salt were produced. It was evident from their manner, that the family attached considerable importance to the feast. Indeed being in humble circumstances, they seemed to be disposed to make the most of, and out of their brother, who from the half starved, puny and ragged boy left by some vessel at Constantinople, had become so much fleshed up and altered, while living with us, as to be honored with a long waisted coat once worn by myself. Notwithstanding the excellence of the cucumbers, and in these parts as doubtless was the case in Egypt of old, they are more harmless than in our own country, we thought it not quite correct for Antonio to leave his bed behind, as he was requested. I might add, that in other places, I have been asked, and it is no uncommon thing, to feast on lettuce much in the same way.

#### Patmos in 1698.

Our vessel's head was now eagerly turned towards Patmos, of which the following early notice, from the Travels of De La Motraye, in 1698, and first published in 1723, may not be unacceptable.

"I asked the captain leave to go ashore in a boat that came to sell us some fish, which he granted me, on condition I would return immediately, in case of the least breath of air's rising. I landed at the furthest end of a shallow harbor called Diacort, from whence I took a guide to conduct me to St. John's Convent, as the principal thing worth seeing there. It is a sort of castle, flanked with several towers, with a church but indifferently built, and yet worse pointed within. It is pretty well vaulted, as are most of the others in general; but which I never saw in the Turkish dominions, except those at Scio afterwards, and Mount Athos, there were two bells hanging at the gate of the Convent. In this monastery were 93 Caloyeros, or Greek monks, and, as they told me, above 100 churches, or rather chapels on the island, to which they had then but 10 secular priests, which with the Caloyeros were more than sufficient for the number of inhabitants, who were not 4000. I saw also the Hermit's cell, called by the people of the country, *apocalypsis*, where they pretend

that St. John wrote his Revelations. It is not very far from the Convent, and a narrow way cut in the rock leads directly to a little chapel, whose vaulted roof was tolerably fine, from whence are passes into a Grotto, where, it is believed, St. John retired to receive his Revelations; and a *Papas*, or Greek priest, shewed me a cleft in the solid rock, through which, he affirmed pretty positively, the voice of God was heard by this Evangelist. This Grotto is a miserable hole. I saw nothing here remarkable upon this island, which is 20 miles in circumference, but only that the women's habits [dress] were the least disagreeable of any in the Archipelago." His stay on shore was only about four hours.

Bernard Randolph in his account of the Islands in the Archipelago, published 40 years earlier, after speaking of the advantages of its many and good ports, has the following brief notice of Patmos.

"In the Candia war, the Venitian Armado, almost the whole fleet, lay here to winter, so that from several other islands were brought provisions to supply them; in which time the inhabitants had an advantage of their neighbors and many got considerable estates; but since that time, the Turk on the one hand, and the privateers [pirates] on the other, have brought them so low that now they are as miserable as any. There are several small villages and monasteries. Upon this island did St. John the Divine, write the Revelations, a manuscript of which they have, and here, if we may believe the inhabitants, is to be seen the pulpit in which he preached, and the font where he used to baptize. Also here is a mountain where is a deep cave, in which they say Cynops the magician lived in the times of St. John; this cave they believe to be haunted; and to try it, a man was let down by a cord to see what was in the cave, but he was pulled up almost dead."

The preceding extracts no doubt afford a fair specimen of the condition of the place, from the century after the Apocalyptic visions of the beloved disciple, until now.

#### Reach Patmos.

Monday, July 18, 1831.

We had earnestly desired to be "in the isle called Patmos——on the Lord's day." With all our efforts, however, to expedite the voyage, and offers of a reward to our indolent Greek boatmen, it was not until near midnight that our little bark,

slowly made her way around its rocky promontories and a projecting shoal. The hour and circumstances all were favorable for deepening the impressions one would wish to cherish on visiting so hallowed a spot. As we drew near the shore, the extreme stillness of the scene, was broken in upon by such multitudes of sea fowl which the gentle movements of our vessel disturbed, that we were ready to conclude none but a solitary hermit at most, could be a tenant of the place. But when we came to anchor in the principal haven, we could descry by the light of the moon, a considerable number of the *magazines* and *bakkalia*, or storage and grocery shops, that abound in the towns and especially at the *scalas*, or landing places in the Levant. Further distant also were dwelling houses, and the neatly white washed chapels, which impart so picturesque an appearance to many of the Greek islands.

July 19, 1831.

When the morning dawned, the monastery of St. John was to be seen rising like a castle, on the summit of one of the highest hills, from the midst of a walled town of 4 or 500 houses. Half way up the mountain were several buildings in a ruinous state around and covering what the tradition of the island affirms to be the very spot where the favored disciple "was in the spirit," and in the visions of earth, beheld the glories of heaven. Without either crediting or totally rejecting the truth of such traditionary testimony, it was sufficient for us that we were doubtless in the same harbor by which he entered, and were looking out upon the same general scene of which he wrote: "*I John, who am also your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is*

*called Patmos, for the word of God and for the testimony of Jesus Christ.*" Who under such circumstances, would have not been impatient to set foot on shore? We were accordingly equipped for the day's excursion at an early hour; as many of the officers and crew as could be spared, accompanying us, and kindly helping to convey our infant daughter on her first pilgrimage.

#### Patmos Landing.

We were much gratified with the appearance of industry and thrift exhibited in the village around the harbor. Several manufactories of brown pottery were in active operation, and the females were universally busied in knitting cotton stockings and caps. We purchased some of these which were superior to what are generally met with in the Archipelago. A few Modern Greek Testaments and tracts were also disposed of, and we hastened forward to the town.

#### The Town.

We had a toilsome walk of perhaps a mile and a half, yet over a good paved way. For this the Patmians are indebted to the munificence of one of their wealthy citizens who resided in foreign parts. The piratical character of these seas from time immemorial, has rendered widely prevalent the practice of walling their towns near the coast. Still as is usually the case, a considerable number of houses have come to be built here, just without, or closely adjoining the walls. All the buildings are of stone, which the rocky nature of the island renders convenient. Some of the houses are large and airy, and judging from the interior of one we entered, contain many indications of former prosperity. The gate of the town, is still as in ancient days, a place of public resort, as we found by the assignment made for us at leaving, to meet here the elders of the people,



## Monastery of St. John.

Upon entering the place, we were at once conducted to the monastery, where we received a hospitable reception from the *Hegoumenos*, or Prior. To him also we were indebted for most of the following history.

This celebrated monastery was founded 753 years since, in the reign of the Greek Emperor, Alexius Comnenus, by one Christodoulos, a native of Angora, in Asia Minor. The original charter under the seal of that Emperor, is still in possession of the monastery, at least that part of it which the moths had spared. Contrary to the usual course in such matters, this establishment was rendered entirely independent of Patriarchs and Bishops, in consideration of which and other privileges, the founder relinquished to the Emperor, large possessions which he held in Asia Minor and the adjacent isles.

Christodoulos was buried in Negropont, from whence his remains were taken—stolen, I think the Prior said, and brought to Patmos. Various attempts have since been made by the Venetians and other Catholics to carry them off, as some of the monks told us, for the Prior was not so ready to retail such absurdities; but a miraculous guardianship foundered their vessels, and restored them to their favorite resting place. Oh, for the voice of some genuine Christodoulos, (servant of Christ,) to rebuke this and similar superstitions; and direct the thoughts of their deluded votaries from worshipping the creature, to worshipping and serving the Creator.

Immediately on our arrival at the monastery, the first errand of our Greek companions had been to pay their homage in the chapel, where these professed relics are deposited. After chanting the accustomed prayers, which an attendant priest began instantly to perform in the most care-

less and irreverent manner, they kissed also the frightful skull, or rather the entire head anatomically prepared, and encased in silver. Before, too, I had time to prevent it they had raised up, F. W. a little English boy, who was a pupil in my family, to join in the same disgusting ceremony.

On ascending to the flat terraced roof, which forms a delightful promenade, we could perceive the form of the structure to be that of a vessel, upon whose tall deck we appeared to be standing. From the thickness and strength of its walls, it must have been a formidable castle in earlier times. The Prior pointed out the spot on this commanding elevation, where the Russians fixed their telegraph, when they had possession of the place in their Turkish war of 1770.

As I looked down from where we stood, on the pictured isle of the Apocalypse beneath my feet, and abroad on the waters of the dark blue sea, never apparently more lovely, and studded with its hundred beauteous islands, or bounded towards the east by the coasts of Asia; and thought of the ages past when the Apostles John and Paul, and the Evangelists, Apollos and Timothy, were here publishing salvation, I felt new and strong desires, to impart the Bible to every family, and establish a school in every inhabited neighborhood, where the first churches of Christ assembled. These feelings I endeavored on descending, to express in appeals to the Bible Society and patrons of our schools in America.

At present there are only about 30 monks resident in the monastery. Before the Greek Revolution, they were twice as numerous, but the income of most of their *metochais*, or ecclesiastical possessions in Turkey, having failed in consequence of that event,

the original number can no longer find a support.

The constitution of the convent is unusually democratic. No one can be admitted a member, except by the vote of the assembled body. By them also the Prior or Superior, is chosen or degraded at pleasure. Such a state of things must obviously lead to a great deal of intrigue and party contention. Gregorius, the present Superior, is a mild, active, and comparatively intelligent and liberal man. He was in office before the revolution and after some years' absence has lately returned.

The Patriarch of Alexandria, one of the four highest dignitaries of the Greek church, the Patriarch of Constantinople being the only one however of much influence, is residing here in retirement or disgrace. He did not make his appearance, nor did we see many of the inferior monks.

After gratifying our curiosity by an examination of the premises and particularly of the library, so far as our limited time would admit, we returned to the Prior's apartment. Here a comfortable meal was served up, consisting of bread, eggs, cheese, fruit and wine, which was much enlivened by the friendly and easy deportment of the Superior. To the females of the company in particular, his attentions were kind and delicate, having cheerfully vacated his own room for their accommodation. My respect for him was also increased by his ready and liberal countenance of the objects which had led us thither.

At a little distance from the monastery, a separate building was pointed out to us, said to contain over 30 nuns. This is one of the very few convents for females which exist among the Greeks, either of Europe or Asia. Whether it has a distinct foundation, we did not learn, but understood in general, that it was under

the direction of the monastery. Happily the days are going by, when the members of the Greek church, either women or men, will be encouraged thus to seclude themselves from society, for professed holy purposes. Said the Saviour, in his supplication for his disciples; "I pray not that thou wouldst take them out of the world but that thou wouldst keep them from the evil." The more one becomes familiar in these countries with the actual results of the system of celibacy, among the Catholic, Greek or Armenian clergy, the more occasion does he find to condemn it.

## The Library.

To every enlightened visiter, the Library of the monastery, is the object of decidedly greatest interest in the whole establishment. It consists of several thousands of printed volumes and hundreds of manuscripts; among the more valuable of which are parts of the Scriptures and of the Greek classics. Learned travellers have examined the library and succeeded, through the cupidity of the priests, in purchasing the most ancient. What remain, however, are evidently worthy of a more careful examination. The library, as well as the entire establishment, had undergone, we were told, many improvements within the last six or eight years. Still it was melancholy to look around and witness what destruction the moth had caused to many, and among them the most precious volumes. Wormwood, which grows spontaneously in the islands, and other bitter herbs, were scattered about to check the progress of decay. As I pointed to these and alluded to their object, the Superior replied, "*paregoria*,"—alleviation.

Some of the manuscripts are most beautifully written and ornamented; the labor doubtless of monkish idlers



of former generations. Part of them are in the book form, and others preserve the more ancient style of the roll. In this form, it need not be remarked, all the Scriptures were originally written. Such was the "roll of a book" delivered to the prophet Ezekiel, and the "book written within and on the back side, sealed with seven seals," which John in vision "saw in the right hand of Him that sat on the throne," and which none but the Lamb of God—the "holy, harmless, undefiled," yet suffering Savior, was worthy to take and "loose the seals thereof." In a similar form, no doubt, the entire "Revelation of St. John the Divine" was originally contained, but with the first three verses, probably, inscribed as a title on the outside.

#### Civil and Political Condition.

The entire population of the island, is estimated at between 3 and 4000, who all belong to the Greek church. Several Candiot families have during the Revolution found a refuge here, as in other parts of Greece. Most of these reside in the village around the harbor.

Navigation is the principal employment of the Patmians. At present there are owned in the island, 7 brigs which trade with the Black Sea and the ports of Southern Europe; also 4 bombards and 7 smaller craft. Many of the natives too, are employed in vessels belonging to their neighbors. "In piratical times, not unlikely they as well as others, may have derived some profits from plunder. Still more in former years, have they been enriched by the influx of pilgrims on their way to Jerusalem. But the resorts of superstition, as well as the centres of commerce and the seats of learning in Greece, have undergone a change. The church of the *Panagia*, or All Holy Virgin, in Ti-

nos, is almost as much revered as that of the Holy Sepulchre at Jerusalem. A more desirable source of income is found in the fruits of the island. For though on account of its natural barrenness, no doubt, it was selected as a place of banishment under the Roman Emperors, yet the industry of centuries, has succeeded in creating many little spots of fertility.

Since the affairs of Independent Greece, have been so unsettled, the island of Patmos has separated itself and formed a little republic of its own. In this respect, indeed, it finds an example, and perhaps a defence in the larger island of Samos, under whose wing it seems from its proximity naturally to be placed.\* The seal of the Government is a Minerva, armed with a helmet; her shield in one hand resting upon the ground, while the other is supported by a spear. It is not, however, in Pagan memorials that the most appropriate emblem was to be found. The fact though trifling in itself, is worthy of remark, as showing how much more ready the Greeks of the Revolution are to learn of Socrates and Plato, than of Paul and John. Were the Apostles now to revisit these scenes of their missionary labor, they might still say in truth, "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." Happy will it be for their successors, if they may be enabled to add for themselves, their patrons, and those to whom they minister, "But unto them which are called, both Jews and Greeks, (both Asians and Americans,) Christ the power of God, and the wisdom of God."

\* Both have since, according to the will of the allied powers, the former not without force, become subject to Turkey. Samos, however enjoys its own Greek Governor, on the plan of the provinces of Wallachia and Moldavia.

#### Missionary Measures.

At the suggestion of the Prior, after making known our wishes, the officers of the local government were invited in, to converse about reviving a Lancasterian school, which had become extinct. This was established since the breaking out of the Revolution, and for a while supported, partly by the contributions of some absent Patmians, and partly from the funds of the monastery. The latter, however, there is reason to believe, were expended only so far as the anti-monastic feeling of the Revolution constrained.

A suitable teacher was known to the people, now engaged in one of the neighboring islands. His wife also assists him in the female department of a large school. In case their services could be secured, as was thought probable, I ventured in behalf of friends in America, to promise a considerable sum, towards the payment of their first quarter's salary. We left also various articles, such as pins, needles and the like, for the encouragement of the girls that might attend, and sent a similar parcel with a few books to the inmates of the nunnery.

On the part of one of the *demogerontes* or heads of the people, our missionary plans seemed to be viewed with a little suspicion, but our kind host, the Prior, to whom we had more fully explained them, evidently sought to quiet his fears. For a summer residence at least, Patmos would be a very eligible post for a missionary. A good dwelling house, could here be obtained cheap, and the air, water and provisions of the island are excellent. In the winter, communication with Smyrna and Syra must be a good deal interrupted. Great prudence also would be requisite in proclaiming the gospel faith-

fully, in a place which in times past has made their superstitions so gainful a business. Still it would be a delightful privilege, to be instrumental of leading souls here to a saving knowledge of Christ.\*

#### The Apocalyptic Grotto.

After leaving the monastery, a place of in some respects still greater interest remained to be visited. This was the spot, which tradition and the firm belief of the Greek church, point out as the scene where the vision of the Apocalypse was enjoyed, and where also the Gospel of John was written. It was evidently a natural cavern, which art had enlarged, and over which a chapel had been built. We looked at a cleft in the rock, *said* to have been caused by an earthquake, in the midst of those sublime and sacred events. The superstitious would have lingered here, but our more appropriate and grateful business was with the adjoining school.

#### The School of Patmos.

This was established on the same spot, nearly a hundred years ago. Its founder, whom they spoke of, as do the Greeks of all the reputedly pious dead, under the appellation of "*makarios*," or "blessed," had been elected Patriarch of Constantinople, but declined the office. He believed himself to have been divinely moved to this undertaking, and it was certainly a more happy thought, than that of establishing a monastery.

Half a century since, the school of Patmos was one of considerable celebrity. The names of its successive teachers, (that of the founder I have not preserved,) were Gerasimus, Basil, Daniel, who flourished about

\* Why might not a pious lay family which have the means of their own support, with great advantage take up their residence here?



1770, and whose Greek grammar is still extant, Michael, Paesius, Neophytus, and Paesius, the present incumbent. In times past, the chief dependance of the school, has been on the support of a company of tradesmen, (the pelisse makers,) at Constantinople. The late Revolution, however, has sundered the connection between them, and the school was for a while entirely interrupted. Now 22 pupils were again assembled, promising lads, some from the neighboring islands, but mostly from the town above. We could not turn away from this just reviving "School of the Prophets," as we hoped it might come to be, without contributing something towards its preservation.

#### Farewell to Patmos.

Our thoughts, too, were directed towards that better world, where the beloved, yet persecuted disciple, is now sweetly at rest in the bosom of his Saviour and his God. "Be thou faithful unto death, and I will give thee a crown of life," was the message sent from hence, to those in like afflictions. How soon are all the sorrows of mortality forgotten by believers in Jesus, when once "clothed in white robes, and palms in their hands."

The shadows of the night were already descending upon us, when we bade our friends farewell, and hastening down to the harbor, made sail immediately. We passed between Samos and the main and 'sailing by Ephesus,' landed once more at Chios (Scio,) and arrived safely at Smyrna, as soon as parents were willing to adventure their children abroad to school, after the alarm of the plague.

#### Letters from Patmos.

Not long after our return, I received official notice of there-opening of the School in Patmos, to the support of which we contin-

ued to contribute, so long as our receipts from America would justify. The following literal translations are a part of the correspondence maintained between me and the magistrates of the Island and the School Commissioners.

Rev. Mr. J. Brewer.—It is our duty to inquire after your health and to inform you that since your departure from this, when we had the honor to enjoy your personal presence, we have been favored with no opportunity to write you. Our attention has constantly been directed to find a teacher for the establishment of a Lancasterian school, according to your exhortation. We have had the fortune to find a reverend deacon, suitable for this employment, who is a learned man and has had experience in other parts in teaching youth. So we contracted with him for a year, and paid him immediately for three months at the rate of \$20 a month. We venture therefore to inform you, that you may procure the same and cause it to be sent by the present, Mr. Chr. Scarpetti, who occupies the place of a *demigeron*, (select man,) and who will take care to send it hither safely.

Subsequently we shall inform you of the state of the school; the number of female and other pupils; their progress from time to time, as well as every thing necessary to this end. For only your venerable self, do we know as superintendent and supporter.

Duly desiring the preservation of whose health, we have the honor to be,

Yours, S. CARPATHAKY,  
P. KEPHALINOS.

*The Commonwealth of the Island of Patmos to the Rev. Josiah Brewer at Smyrna.*

The authorities have now before them, yours of the 14th May, from which we learn with pleasure, that you are in the enjoyment of your health, but at the same time we observe with extreme sorrow, that according to the instructions which you have received from America, you will not be able to fulfil the promise you made us of assistance to the schools of this place. It would be a desirable work to continue, as at first, this philanthropic undertaking, which had for its object the improvement of the youth. But since the means have unfortunately been cut off, we would desire, if it is possible, that an arrangement might take place, that their truly good work might not fall through.

Out of respect to you, the circular of the late established school is enclosed, that you may communicate it where it is proper,

In the meantime we remain with the full

assurance of profound respect, to your honorable self,

The *Demigerontes*,  
MICHAEL PHARMAKAKIS.  
&c.

Patmos, June 24, 1832.

*Circular of the Patmos Magistracy, &c.*

To Philhellenes, and persons friendly to Philanthropic Institutions:

The Commonwealth of the Island of Patmos, whilst taking thought for the moral condition of its youth and laboring for this object, felt the necessity of establishing and sustaining a school of mutual instruction, for the education and forming of the manners of its children as well as those of the neighboring islands, whose parents might think fit to send for instruction.

But since the money which might be collected from the few inhabitants of this island, would not suffice for the erection of an establishment so humane and so much for the public good; all lovers of good and lovers of learning;—Hellenes or Phil-Hellenes, either in Greece or elsewhere, are entreated to concur in and contribute to this useful establishment, according to their ability and inclination.

Money may be sent in letters to the Overseers of the School, or through their correspondents who will forward it, writing in separate lists the names of contributors and the sum contributed, that it may be entered in golden characters, in the book of Benefactors of the School, that it may not be blotted out of the memory of present and future generations.

These we make known by a proclamation.

*The Demigerontes.*

M. PHARMAKAKIS,

E. PHTHERES.

*The Directors of the School.*

D. THOMAIDES,

G. PHOUNTAS,

D. KARAGAKES.

Patmos, 18th April, 1832.

FREE WILL BAPTIST MISSIONS.

*Journal of Mr. Phillips in India.*

October, 1841.

1st. How unjust and dishonorable to God and derogatory to the true character of man, are the ideas entertained by most heathen of the Divine Being, and the end of man! This afternoon I met in the bazar a Hindustani brahmin, who, on his return from a visit to Juggernath, had

fallen sick, and was thus detained here. He states that the present is his *third birth*, that he has become quite tired of the distress of *repeated births*, but that by the present pilgrimage he is sure of absorption into Brumha, the Supreme. I told him God is merciful, and desires the eternal happiness of men. But he replied that he desired neither pleasure nor pain any more, but only to lose himself in Brumha and by such means forget all existence; and a settled melancholy on his care worn countenance, but too well proved his heart to be in unison with what he said.

6th, P. M. We had an attentive audience in Jellasure bazar. One aged mussulman confessed his sins and hopeless condition and need of help, and seemed interested in the good news of great joy. May he be led to Jesus, the sinner's friend.

Our weekly prayer meeting this evening was truly heart-cheering and delightful. I could but feel that there is a reality in the religion of our native brethren. Their ignorance, weakness, and numerous foibles often discourage us, and call for the exercise of no small share of faith and patience. But when I hear them confess their sins and pour out their fervent supplications before God, with child-like simplicity, I am constrained to say God is with them of a truth.

11th. On the 9th we attended Sun-akanahat, with about our usual success. To-day Sebo and Rama went to Jellasure hat, and I to Patna bazar. As usual, I was politely asked to sit down, but was at once asked, "do not the *Sahibe-loke*, commit adultery?" The ungodly conduct of Europeans in this country is, and is likely to be, a great stumbling block in the way of the heathen's conversion. Every one in jacket and pan-



taloon with a pale skin, they take to be a Christian; and it is difficult for them to understand how it can be their duty to obey such holy commands, when even the Sahibe-loke do not. "How can we poor, ignorant, distressed, and compelled to labor for our food, be expected to obey, if the *wealthy* do not?" is often asked.

I met a number of pundas who confessed that they hunted pilgrims simply for the support it affords them, and asked "how else are we to fill our bellies?" I told them to steal and rob at once, rather than destroy so many lives in the way they do. I then warned them of the consequences of their sin and exhorted them to forsake it.

17th. Two of the school children and a young man who lives here, confessed their sins and the distress they felt in consequence of being sinners, in our Conference meeting this evening. I trust the good spirit is at work in their hearts. Mote, the wife of Sebo, and Kata, the wife of Rama, have requested baptism, and I trust we shall be able soon to admit them to this ordinance. They appear penitent, believing and determined to serve God; and the unaffected simplicity of their prayers, indicates that they are not strangers at the throne of grace.

Last evening Sebo and Rama returned wonderfully delighted, from a tour of five days in the More Bhunge country, the opposite side of the river. They visited two large Oriya villages and four villages of the Santals. At one of the former, a brahmin offered them Mahaprasad (the holy food of Juggernath) and one of them refusing to eat it, he told the people to return all the books they had taken. None, however, obeyed, and one of them turned against the brahmin in a way quite to silence him, and the

brethren were allowed to pursue their work without further disturbance. At one of the Santal villages they were received with much kindness and respect, and were supplied with whatever they needed, for which they would accept nothing in return. They appeared much interested in the good news, and declared their disbelief in idols and faith in one living God, Creator of all things. A few could read to whom books were given, and the brethren were invited to visit them again. They mention a custom which they observed during their visit among this particularly interesting people, which resembles a well known custom among our North American Indians. It is their manner of making peace, or settling difficulties among themselves. A meeting was convened one evening, apparently composed of delegates or headmen from a number of villages. They talked over grievances and injuries, and after settling them mutually, all partook together a kind of intoxicating liquor, and agreed to lay aside all past differences. A dance ensued. I am the more pleased with this trip of my native brethren, as the proposal for it originated with themselves. The country is still too wet for me to accompany them abroad with safety. By themselves, they are able to gain access to many places and I trust hearts, where the presence of a pale faced foreigner would only be a hindrance. A native may enter a village or house, sit down and converse with the people without alarm, where the very approach of a Sahib, would put all into consternation. May it please the Lord of the harvest speedily to raise up and thrust forth into his vineyard many such laborers, who shall have the piety and zeal to go forth amidst the scoffs of their countrymen, and proclaim a Saviour mighty to deliver.

### Excursion to Baliapal, &c.

19th. Having engaged an open boat, on which I set my palkee, I left home this morning and arrived at Giljuree hat, about 3 P. M. where we preached and distributed books. After which, we proceeded down the river, and arrived about sun-set at Kasepore, a fine village on the left hand bank, where we moored for the night. The evening was fine, and we had a congregation of about 40, who listened to the word of life. Sebo was repeatedly cheered with shouts and clapping of hands for answering a brahmin so much to the purpose, by quotations from their own shasters. Tracts were gladly received, and I trust some good impressions produced.

20th. Left our boat about sunrise to wind its way down the serpentine course of the river, while we visited a number of villages on the right hand side. In one, Chore-mare, i. e. thief-killer, we collected two congregations of about 40 persons each, who heard us with the usual astonishment manifest in a new place. One aged man appeared more interested and inquisitive than the rest, and showed his hospitality by repeatedly asking us to "stop and bathe," meaning rest and refreshment. How true it is that "the love of money is the root of all evil." Brahmins oppose our influence, lest they should lose the respect they suppose they now receive from the people. But the love of undue influence, undeserved respect, and unjust gain, is not confined to the Hindoo priest. Would it were so. Their European conquerors and rulers are, alas! too often found to be more true to the service of Mammon, than themselves are to Juggernath. The old man, above referred to, asked why the Sahibe-loke tell lies, and oppress the people, and then referred to one or two whom he had known,

of a different character, in terms which proved his powers of discrimination to be good.

There is an indigo factory in this neighborhood, owned by an European. It is more matter for regret than surprise, that Europeans whom the golden dreams of sudden wealth have allured to this country, are tempted to take undue advantages of their ignorant, poverty-stricken neighbors. Their want of forethought, energy and a little capital of their own, makes them the vassals of the scheming European capitalist. Such discouragements and hindrances to his work, the missionary has to encounter in most heathen lands. It were well if the evil ended here; but the immoralities and vices of nominal Christians, add a vast deal to the trials of a missionary among the heathen. Surely, whether enlightened or heathen, "man is of the earth earthly." The next village we visited was Nua-sai, where some 25 people listened to our message and received books. P. M. I left Sebo and Rama to cook and eat their rice and come on by land.—*Morning Star*.

### ASSOCIATE PRESBYTERIAN MISSIONS.

The Associate Synod of North America, at their fortieth annual meeting, held in Washington, Pa. in May and June last, took the following preparatory action on the subject of Foreign Missions. May it speedily be followed by sending abroad missionaries.

The Report of the Committee on Missions, in relation to foreign Missions was called up, and on motion, was ordered to be printed for consideration till next meeting.

### Report of the Committee on Foreign Missions.

This committee to whom were referred the memorials on the subject of foreign missions would respectfully report, that it is their conviction that it is the duty of the Associate Church to take immediate action on this sub-



ject, and to send, as soon as practicable, the gospel to the heathen. They do not deem it necessary to enter into any argument on this subject. They may remark, however, that this conviction has been impressed on their minds by a consideration of the nature of the New Testament dispensation, as distinguished from the Old; the commission of our Lord, "Go ye into all the world, and preach the gospel to every creature;" the manner in which the gospel was first promulgated; the promise of the Father to the Son, that the heathen should be given to him for his inheritance, and the uttermost parts of the earth for a possession; the present indications of divine Providence; the calls that have been addressed to us from various parts of the church, to send the gospel to the heathen; and the willingness that is manifested in some parts of the church to contribute to this object. These are some of the reasons that have operated upon their minds in bringing them to the conclusions embodied in the following resolutions, which they would respectfully submit to your consideration. Resolved,

1. That it is the duty of the Associate Church to take some immediate steps preparatory to sending the gospel to the heathen.

2. That a committee of five be appointed, whose duty it shall be to ascertain the most suitable place that can be selected as a missionary station, and report to synod at its next meeting.

3. That a committee of three be appointed to address the members of this church, and more particularly those who have the ministry in view, on this subject, setting forth the claims of the heathen, and the great call for fervent prayer to God to bless our efforts, and for the exercise of a liberal spirit.

4. That, in sending the gospel to the heathen, two ministers shall be associated, after the example of our Lord, clothed with authority to act in a presbyterial capacity.

5. That it is not our intention, in carrying out the above resolutions, that there should be any deduction from the men and means that are employed in supplying the wants of the destitute at home.

We may remark, for the satisfaction of the synod, that the congregation of Cadiz, Cedar Creek, Massie's Creek, and Sugar Creek, have either actually contributed liberally to this object, or pledged themselves to do so; and there is little doubt but that there will be equally liberal contributions from other congregations, as soon as synod take some definite action on the subject.

THOMAS HANNA,  
GEORGE M. HALL,  
JOSEPH T. COOPER.

On motion, resolved, that the committee contemplated in the second

resolution be now appointed. Messrs. Heron, D. Gordon, Cooper, M'Elwee, and Hanna were appointed said committee.—*Religious Monitor.*

#### BAPTIST MISSIONS.

#### CONSTITUTION

*Of the Missionary Society of the Second Baptist Church in Newton, Mass.*

Adopted March 18, 1842.

#### PREAMBLE.

Whereas the Most High "God hath made of one blood all nations of men, to dwell on all the face of the earth," and hath commanded each one of them to love his neighbor as himself; and whereas there are millions of the human family "having no hope and without God in the world;" and whereas a large portion of them can never hear "the glorious gospel of the blessed God" unless it is sent to them from Christian countries; and whereas the people of Christian countries cannot send it unless they themselves furnish the men and the means; and whereas the silver and the gold which Christians and others have entrusted to them are the Lord's, and, as such, must be used in his service; and whereas God will use to success only such men and means as are sanctified by Him, and has solemnly and awfully declared that He hath no fellowship with the unfruitful works of darkness, that he hateth robbery for a burnt offering, and will not receive with a blessing "the maintenance of unrighteousness;"

And whereas the undersigned believe in the truth of the principles of this Preamble, and in the fact that such unrighteous contributions are now made to the professed treasury of the Lord, to the manifest injury of those who solicit and apply such wicked gains, and to the wronging of those whose unpaid labors are taxed, and above all, whose bodies are bought and sold, and whose minds are heathenized, to furnish them;

And whereas we cannot longer continue to sanction in any way, such unholy attempts to secure concord between Christ and Belial, or communion between light and darkness;

Therefore, as we love the God who made us, the Saviour who died to redeem us, and the church which He has bought with his own precious blood; as we pity the benighted condition of those millions from whom the gospel is withheld; as we would relieve the oppressed every where, and bring the oppressor to repentance; as we would mind "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatso-

ever things are pure, whatsoever things are lovely, whatsoever things are of good report;" as we would prepare the world for the coming and kingdom of the Son of man; we, whose names are hereunto annexed, do hereby agree to form ourselves into a Missionary Society, and to be governed by the following

#### CONSTITUTION.

*Article I.* This Society shall be called, THE MISSIONARY SOCIETY OF THE SECOND BAPTIST CHURCH IN NEWTON, MASS.

*Article II.* The objects of this Society are, to awaken in Zion a full knowledge of the condition of those who are destitute of the gospel of Christ, and to aid in making known the way of God upon earth, and his saving health among all nations.

*Article III.* The measures of this Society are the preaching of the gospel, the circulation of religious tracts, the establishment of Sabbath Schools, and such other measures as are appointed of God.

*Article IV.* This Society will not receive into its treasury any offerings which are known to have been obtained by the unrequited toil, and especially by the sale of our fellow-beings; it will not receive contributions, knowingly, from any source polluted with the price of blood; nor will it intentionally co-operate with any person or persons, association or associations, guilty of such things.

*Article V.* The officers of this Society shall be a President, two Vice Presidents, a Corresponding Secretary, a Treasurer, and an Executive Committee of five, who shall unitedly constitute its Board of Managers, whose duty it shall be to transact the business of the Society; to appoint missionaries or agents, either alone, or in connection with a kindred Society or Societies, to arrange with them their fields of labor and amounts of compensation; to take all necessary measures to obtain, for its objects, and to apply them, in all cases, in the most economical manner; to engage in correspondence to promote the cause of Christ over the earth; to supply all vacancies in their number occasioned by death, resignation or otherwise; and to make an annual report to the Society of their doings. Five persons shall at any time constitute a quorum of the Board for the transaction of business.

*Article VI.* This Society shall hold a regular annual meeting on the first Sabbath evening in April, or at such other time as may be fixed on by the Board of Managers; when the report of the Board shall be read, and, if necessary, amended, and disposed of as the Society may think proper, the officers chosen, public addresses delivered, and such other measures adopted as may be judged expedient by the Society.

Monthly meetings of the Society shall be

held in connection with the Missionary Concert for prayer. Other meetings of the Society may be called, at the discretion of the Board of Managers.

*Article VII.* Any member of a Baptist church, in good standing, and any member of a Baptist congregation, of good moral character, agreeing with the sentiments of this Constitution, may become a member of this Society by signing its Constitution, and contributing to the funds.

*Article VIII.* This Constitution may be amended by a vote of two-thirds of the members present at any annual meeting; provided such proposed amendment be submitted to the Board of Managers, in writing, three months previous to the annual meeting.

#### AM. BAPTIST ANTI-SLAVERY CONVENTION.

#### Third Annual Meeting.

Pursuant to a vote of the Executive Committee, the American Baptist Anti-Slavery Convention will assemble in the city of Boston, Thursday the 19th day of May next, (being the Thursday previous to the last Wednesday in that month,) at 10 o'clock, A. M.

All members of the Convention at its former sessions will of course be expected to participate in its proceedings. Ministers and laymen of the denomination generally, who hold the views known to be held by the Convention, are cordially invited to enrol their names as members. State Conventions, or the Committees of such Conventions, Churches, and all other public bodies identified with the Convention, are expected to appoint delegates.

The Executive Committee indulge the hope that the Convention will be numerously represented from all parts of the country. They would refer to the questions of vast importance which it is presumed will come before the body. Among these questions the Convention will probably be called to discuss the following:

1. What does God require of American Baptist Abolitionists, respecting the establishment of Missions in Africa, and other parts of the world?

2. What does He require of us, respecting the education of young men for the gospel field?

Accommodations will be provided for the delegates and friends who may be in attendance on the Convention. All such persons will please report their names, as soon as possible after arriving in the city, at the office of the Christian Reflector, No. 11 Cornhill, Boston.

There will be a public meeting for addresses on the Wednesday evening previous



to the Convention. Several brethren from different parts will be among the speakers. Editors friendly to the objects of the Convention will please copy the above call. Signed by order of the Committee,  
CHARLES W. DENISON,  
RECORDING SECRETARY.

#### SHALL MISSIONARIES EXTEND SLAVERY IN THE EARTH?

We select the following from a pungent article in the Free American, under the inquiry, "Is the Bible to Enslave the World?"

There are six hundred millions of our race whom we term heathen. A vast majority of mankind they are, and far below the minority in point of mental power. On the wings of the steam engine, the civilized and powerful portion of the race are beginning to penetrate the mass of the barbarous and the weak. On the greenest and most desirable spots they establish footholds. Now, with a Bible interpreted to justify slavery in certain circumstances—and just the circumstance which in heathen countries they find—what will prevent the Christians from enslaving the heathen? Can the missionaries educated at Andover and Princeton rebuke the enslavers? These very missionaries and their descendants and first converts, with their pro-slavery commentaries in their hands, and in their hearts—for the heart has more to do with them than the head, we fear—may be the leaders in the business of enslaving the six hundred millions. "Is thy servant a dog that he should do this thing?" the missionary will exclaim with the Syrian. Ah! but he was! Little as he thought it, he did that very thing. Looking at the human heart as it is, and at all the powerful circumstances, we earnestly ask, is it safe—is it SAFE to sprinkle the heathen world with missionaries brought up to understand the Bible through pro-slavery com-

mentaries. The Christians of the South, who defraud the laborer of his hire to pay the salary of the missionary, used to mourn over slavery as an "entailed evil," not to be justified by reason or Scripture, but by the sad necessities of the case. Now, thanks to northern theologians, they are quite contented with slavery as a gospel institution. They take their seat with Abraham, Isaac and Jacob, and claim Paul and Philemon as their abettors and whippers-in. Who shall say that in one or two or three generations, the same change shall not come over the missionary stations supported in part by these Southern Christians? Such a change is, we believe, the natural course of things, and we see nothing to prevent it but the progress and success of the abolition cause.

Friends of the slave and the Bible, we call on you to weigh well this matter. You have a struggle before you. If you succeed you will wipe away slavery from the face of the earth, and the Bible shall be honored and loved by innumerable millions on their way to heaven. But if you fail, the book which you revere is to become the mere charter of a great corporation of human flesh-mongers, who are to mete out our race, and to tread them under foot to the end of time.

Surely we would not throw a stone in the way of the glorious enterprise of converting the world to Christ, when the work is to be done in the way it was begun by Peter and Paul, and as we believe it has been continued by not a few devoted missionaries of our age; but a most vital question has come up, and one on which there can be no neutrality. We submit whether it is not quite as important that we should know the creed of our missionaries in regard to human rights, as it is that we should

know what they believe in regard to the doctrines of the Trinity, depravity, regeneration, baptism, &c. &c. We protest for ourselves, against being implicated in any possible way, with the propagation of a pro-slavery gospel—"glad tidings" that the stronger may buy and sell, and bind with chains and lacerate with whips, the weaker reflectors of God's image! What church, at any rate, what orthodox church, will admit an applicant to its bosom, without first ascertaining how he understands the Bible, in regard to the metaphysical mysteries of the being of God, and the operation of His Spirit upon the human mind? And shall the same Christians be utterly careless on the practical question whether they receive and fellowship, and commission to preach, those who believe in a pro-slavery or an anti-slavery gospel? If the Bible is the book of God, it follows that the question whether it sanctions slavery, involves the destinies of our race. It is one which must not be and can no longer be curtailed out of sight. Are the anti-slavery members and pastors of churches doing all they ought to on this question? Kindle your lights, brethren, and they shall shine through our columns, if you please.

#### MISSIONARY SLAVEHOLDERS.

Melancholy disclosures are taking place under this head, which fully confirm the apprehensions expressed by Elizur Wright above. At least one missionary of the A. B. C. F. M., Rev. J. L. Wilson, at Cape Palmas in Africa, is found to have been for years, a holder of slaves by inheritance in his native land, and this too with the knowledge of the Secretaries.

The Moravian mission to the West Indies affords another illustration of the insidious progress of the velvet footed but iron hearted monster, Slavery. Churches, ministers, missionaries, have come under its fascinating in-

fluence. One denomination after another; Churchmen and Dissenters; Presbyterians, Baptists, Methodists, Friends and Moravians had become his cruel prey. How affecting does this appear in the case of the latter body.

The spirit of primitive Christianity and primitive missions seemed to have revived among their little band a century ago. "Fired with a zeal peculiar," these United Brethren, as they termed themselves, poured forth from their native Germany, to

"Plant successfully sweet Sharon's rose  
On barren plains, and in eternal snows."

In the simple record of their missions, it is said,

Leonard Dober, in particular, and Tobias Leopold, one of his most intimate friends, felt so strong a desire to proceed to St. Thomas, that they offered not only to go to that island, but, with a philanthropy which has perhaps scarcely a parallel in the annals of history, to sell themselves as slaves, in order to make known the Redeemer to the negroes.

Led on by the former individual, the mission was begun in that Danish Island in 1732, and sustained amidst much persecution in ways like the following.

By day, they [the missionaries] spent their time in hard labor for their own support; by night, they instructed the poor slaves in the principles of the Christian faith.

But mark the gradual transition of a century, from being at first willing to "sell themselves as slaves," and from "hard labor for their own support," to what is stated in the closing sentence of the following extract from Joseph John Gurney's Familiar Letters on the West Indies.

The religious influence of the Moravians, in the Danish Islands although to a certain extent decidedly beneficial, is considerably diminished by two circumstances; first by their practice of preaching and teaching in the Negro-Dutch, a barbarous jargon, now but little spoken by the people; and secondly, by their holding slaves as part of the mission properties?

Revolting as such a fact appears in the above connection, yet how much worse is it, than the practice of all our great missionary Boards, which solicit and knowingly receive the money of slaveholders, to send missionaries to teach that the Bible, under certain circumstances, does not condemn their conduct!



## Appeal to Anti-Slavery Friends of Missions.

LETTER FROM GERRIT SMITH.

PETERBORO', Dec. 3d, 1839.

Dear Brother Leavitt,—I am confident, that there is a rapidly increasing neglect of the Foreign Mission cause amongst abolitionists; and that our anti-slavery press should sound a note of alarm on this subject. Abolition will not be like to prosper, if its advocates are so far "men of one idea," as to forget the heathen of foreign lands.

Why is it, that thousands of abolitionists are losing their interest in the Foreign Mission enterprise? It surely is not because of their interest in the slave. Sympathy with the wretched and ruined of one race strengthens, instead of extinguishing, sympathy with the wretched and ruined of every race. Why, then, I repeat it, are abolitionists losing their former concern for the perishing heathen of other countries! Mainly, because they are ceasing to contribute of their substance to the temporal and spiritual relief of those heathen, and because it is a law of our nature, that we cease to feel for those whom we cease to endeavor to relieve. Another question, which then arises, is, why abolitionists cease to make this contribution of their substance? This question is answered by a reference to the fact, that neither the abolitionists of New York or Boston furnish us with a channel, through which we can conscientiously and consistently pass our gifts to foreign missionaries. There are those in New York, who can witness to my own, and I know not how many others' persevering efforts for the obtainment of such a channel. But it is still refused us. May they, who are especially bound

to provide it, soon feel their responsibility for our lack of it.

Why will not brothers Sunderland, Dunbar and Lewis Tappan, or a few other such "good men and true," consent, without another week's delay, to compose a "Foreign Mission Committee," whose duty it shall be to receive donations for foreign missionaries, to transmit them according to the directions of the donors, or, according to their own judgment, in those cases where the donors express no choice, amongst the different stations or missionaries? They would make no charge for their services. They would publish as often as once in three months, an account of their receipts and transmissions. If this proposed "labor of love" were to increase greatly upon their hands, as I doubt not it would, they would employ an assistant, and pay his wages out of their receipts.

Will you not, my dear brother, urge the speedy formation of such a Committee? If so humble an invocation would avail any thing, I would beseech you in behalf of my neighbors, who love the heathen, but who cannot conscientiously aid him through the existing Boards of Missions, to do what you can to provide for their liberality an acceptable way of access to the benighted nations of the earth. I have ceased to hope, that these boards will, at any very early period, dissolve their connexion with slavery. Instead of declaring with God, that they "hate robbery for burnt offering," they will continue to receive the wages of robbery from the hand of the slaveholder. They will continue to despise the crushed slave—and, because they despise him, to participate in Southern plunder. They will, of course, deny, that they are actuated by a contempt of him. But until they make us believe, that they

would persevere in their past course, even if their own children were the slaves of the South, and even if their own children's tears and blood were upon the plunder, which they welcome; we will insist, that it is in a spirit of contempt of the slave, that they have struck hands with the slaveholder. That the brethren who compose these boards are Christians, I do not doubt. But, may you and I ever be saved from imbibing that part of their religion, which has choked their humanity.

There are many abolitionists, who will continue to make slavery-sanctioning Boards of Missions the almoners of their country. So too, there are many abolitionists, who continue to vote for pro-slavery men, and what is even more, to attend on the preaching and contribute to the salaries of pro-slavery ministers. So, too, there are many abolitionists who patronize pro-slavery colleges and pro-slavery theological seminaries; and many too, who consent to worship in houses where the awfully wicked arrangement of the "negro pew" is still maintained; and there are, also, many who call the slaveholder a thief, but who, nevertheless, buy his stolen rice, sugar, and cotton, and that too, simply because they can buy them cheaper, than if wages had been paid for their production. I can but lament over such inconsistencies, and repeat what in substance I have often said—that, if abolitionists would put them away, they would thereby remove the chief impediments in the way of our cause. We can triumphantly encounter the opposition of our foes:—but, in view of the inconsistencies and infidelity of our friends, we become faint-hearted and despondent.

With great regard, your friend and brother.

GERRIT SMITH.

Letter of Rev. J. S. Green to Gerrit Smith.

(From the Friend of Man.)

Mr. Editor,—I received the following letter, but a few days ago. It is from a Missionary at the Sandwich Islands, who is a brother of our beloved Beriah Green. May God bless this letter both to the American Board of Commissioners for Foreign Missions, and to abolitionists. May it serve to arouse the former to the duty of washing their hands of the pollutions and guilt of slavery, and the latter to the duty of more abundant labors and sacrifices for the salvation of the world.

Fraternally yours,

GERRIT SMITH.

GERRIT SMITH, Esq., Peterboro,  
N. Y.

DEAR BROTHER,—I address you with considerable diffidence, and yet with some confidence. I am personally unknown to you; and as you are a man of business, and have a thousand things on hand demanding your attention, I am not sure that you will not regard me as an intruder on your right to a portion at least of your own time. On the other hand, I am your brother in the labors and consolations of the gospel. I claim a kindred feeling with yours also, on behalf of the enslaved, and I shall greatly rejoice if I may be permitted to do anything to aid you in the holy work of emancipation. I am therefore emboldened to address you on a subject of infinite importance—one that is dear to the heart of infinite Love—dear also I trust to your heart and to mine. You will not refuse to read this long communication, when I assure you that I write to follow up the appeal which you have been making of late to the friends of the enslaved in the city of New York, to open a channel through which your benefactions may flow to the heathen. Before I enter upon this subject, however, I beg to say a few things preliminary, and which I



can not doubt will approve themselves to your judgment.

In looking over the periodicals which have recently reached us from the United States, I am pained to perceive that multitudes are doing little or nothing for the spread of the precious gospel. It seems to me also that God is about to test the strength of attachment to the cause of missions in the bosoms of His people. How it will result, He only can foresee. I shall be slow to believe that the churches of my country will provoke the displeasure of their Lord, by abandoning this work as now conducted; for certainly what is now doing, compared with what ought to be done, is, to speak moderately, *doing things on a very small scale!* Not to say how ardently I desire to see a great enlargement of missionary operations, I may surely be allowed to express a hope, that the *little comparatively* that has been gained will not be lost by an abandonment of the work. I hope too that the churches will be actuated by motives of the highest and purest character, though *very shame*, if nothing else, will forbid them to go back. Mr. Anderson, in his recent sermon on "the Work of Missions to be Progressive," has stated *that* to be a fact which we, of this mission, believed *would be true*, viz.: that familiarity with the idea of reducing missions and detaining missionaries has had a bad influence on the churches. I am glad to hear him say that the Board will not be likely to repeat the experiment. He even adds that if there must be another reduction, it will be made by diminishing the number of missions. Why such a movement would not have a still more disastrous influence upon the churches I am unable to see. But perhaps Mr. Anderson employs this language to express his belief that the churches *could* not stand back from

the work, but would certainly sustain the cause of missions among the heathen. We shall soon see, if spared, whether the blood bought followers of Jesus love their ease and wealth and honors more than the souls of the dying heathen. I do most fully believe that the work of missions will soon be the grand test of Christian character, and that multitudes will split on this rock, and make shipwreck of hope and heaven. So I fear. The case is this: the work of missions is *just begun*, though many seem to think that 'tis well nigh finished. Efforts must be immeasurably increased, or this poor world will sink to ruin. And they will be increased. But will worldly minded professors long endure to be thus called upon, year after year, to aid this cause, and called upon to increase the amount of their contributions? Concerning the hypocrite the inquiry is made, "Will he always call upon God?" evidently implying that a life of habitual prayer he could not maintain. But prayer, or a service so called, is *cheap*, in the estimation of multitudes, compared with silver and gold, though it be bestowed in sacred charity. Will such men continue to give?

But I did not design to speak so long on this point. I have my eye on your letter of Dec. 3, 1839, addressed to Br. Leavitt, and printed in the Emancipator, in which you say you are confident that there is an increasing neglect of the foreign mission cause among abolitionists, and in which you urge upon the friends of the oppressed in New York, the importance of opening in that city a channel, through which you and your friends can pour blessings on the heathen world. I thank you for that letter. I pray God to bless the appeal which you there make to the hearts and consciences of the friends of humanity. I will do what I can,

be assured, to aid you in stirring up these brethren to the obligations and privileges of laboring for the heathen. In regard to what you say of the increasing neglect of the foreign mission cause by the abolitionists, I was rather distressed than surprised to hear it. On the arrival of the last reinforcement to this mission, in the spring of 1837, Mr. Castle, one of the number, and a warm-hearted and consistent abolitionist, assured me, that there was *then* a falling off on the part of many of the friends of the slave, from contributing to the funds of the Board, and he thought that there would be a still greater falling off. I was at once alarmed, and addressed without delay a letter to my brother, Rev. Beriah Green, entreating him to hold on to the Board. In the course of a few months, however, I became less satisfied with the doings of the Board in regard to southern agencies. Your letter to Mr. John Tappan we obtained, and I am safe in saying that it was *generally* approved by the mission. In writing my brother again, urging various reasons why he and our abolition friends should continue to aid in the blessed work of propagating the gospel among the heathen, I also said that if he and other friends could not conscientiously contribute to the funds of the Board, then let them seek some other method of doing the work. I heard, by the bye, that this letter was printed, and copied into several papers, but after all, I could not learn that a single effort was being made to pour blessings upon the heathen through another channel. You will easily believe me then when I say that I greatly rejoiced to see your letter. True, I have my fears that you will make as few converts as I have done, for I do not see by anything in the Emancipator that I have seen, that Br. Leavitt responds at all to your

call; nor have I any evidence that those good men and true, Messrs. Dunbar, Sutherland or Lewis Tappan, have consented to compose a Foreign Mission Committee. I hope, however, my honored and very dear brother, that you will continue to speak on this amazingly interesting topic till you shall be heard.

In endeavoring to aid you in arousing our abolition friends to action on this subject, I scarcely need suggest that *the intrinsic importance of the work of missions to the heathen, demands and should secure the prompt and cheerful co-operation of all who love the Lord Jesus Christ.* This appears, 1. From the unequivocal and peremptory command of the ascending Saviour. See Matthew xxviii. 19; Mark xvi. 15. Who can question the import of this command? Who presumes to *hint* even that it is abrogated? What Christian dare say that there is here no claim upon his services? 2. The intrinsic importance of the work appears from the *value of the soul.* The value of a single soul—see Christ's estimation, Mark viii. 36, 37. A soul! Let eternity tell! Ask Dives—ask Lazarus! Think of everlasting wailing, the wages of sin! Of endless joy—the gift of God! Now multiply this unit by 500 millions, and think of the amazing aggregate. And is not the work which would save the teeming population of this benighted world an important one? 3. Its importance may be argued from its practicability. A thing utterly impracticable, can not be said, in strict propriety, to be important. However desirable, in itself considered, it might be, it does not come to be considered—'tis not to be thought of. But the work of missions to the heathen is entirely practicable. Ample foundation is laid for its accomplishment. Every needed assistance for the perform-



ance of the work is promised, (See Barnes' note on Mat. xxviii. 19,) and entire success may be unwaveringly expected. (See Ps. ii. 8; Lxxii. entire; Isa. xi. 9; liii. 11; Phil. ii. 10, 11, et alibi. 4. *It is the only remedy.* The gospel of the blessed God alone will save the heathen. Has not He who perfectly knew all the devices in the heart of man expressly told us this? See Acts iv. 12; x. 43; 1 Tim. ii. 5, 6; John iii. 36. Facts, too, confirm these declarations of God, and show conclusively that nothing but the gospel can remedy the misery of the heathen world. Language then is too poor to express the infinite importance of making known to the heathen the great salvation through the death and mediation of the Lord Jesus Christ. And should not this view awaken all who love the Lord to make prompt and cheerful efforts in this cause? Is there no danger arising from habitual neglect? no jeopardizing the soul? no blood-guiltiness? Will there be no inquisition for blood, when the scenes of the great day of God shall show that generation after generation of the heathen sank in all the pollutions of sin to the grave? In that dreadful day, may you and I, my dear brother, be found guiltless of the blood of all men, having faithfully discharged our duty, to the heathen, and to our brethren also, by pleading with them in behalf of these polluted, guilty, dying fellow men!

The correctness of these remarks I suppose that few abolitionists will deny. They are men of too much principle, and of too much humanity to remain indifferent to a subject of so great importance as the conversion of the world. I do not think that they will be likely to controvert any thing that you or I may say on this subject. And yet I have many fears that those brethren in New York to whom you have appealed, will not be

roused to action? And why? Because they will say the cause of the neglected slave demands their time and money; and as the great majority of professing Christians who are laboring for the heathen will do nothing for the enslaved, they must be excused from the labor of converting the heathen abroad for the present, at least, till the chains are broken from their own countrymen. Now this objection must be met and removed, or those who urge it will do little in the great work of converting the world. And I know of but one way to meet it, and this is, by *urging the doctrine of reflex influence.* And here, my dear sir, I wish to say distinctly that, in my humble opinion, you and our dear friends have ample grounds to complain of the A. B. C. F. M. for the course they are pursuing in relation to the southern churches. And so have we on missionary ground. Many of us feel that it is an intolerable grievance that we should be sustained by funds raised either in part or wholly by the solicitations of agents sent by this Board to "gather contributions," to employ the language of a beloved clerical brother in Vermont, "from those who deal in slaves and the souls of men, when they know that all they obtain was raised from the unrequited toil and tears and stripes and blood of those who are made and kept heathen by the rapacity of their masters." Some of us have plead with members of the Board to make no farther solicitations where the gospel can not be preached. And we shall continue to plead, if spared, till the cause of grievance be removed. I am astounded and grieved to perceive that the Prudential Committee and many members of the Board are talking of taking *neutral ground.* I pray God that they may speedily and forever abandon it. But because the Board at present try

to maintain untenable ground, shall I therefore cease my labors among the heathen? I DARE not, *may not.* Have any of you more cause of grievance than I have? And may you abandon the work? *Another thing* I will say. My feelings have been deeply interested in reading accounts of sacrifices made by abolitionists in the prosecution of their blessed work. To specify a single case: Take that of Mr. Treadwell, formerly of Rochester, New York, now it seems, editor of an abolition paper in Michigan. Mr. Alban Stewart has given an affecting account of the sacrifices he has made, and is still cheerfully making, in the cause of bleeding humanity. I shall be slow to blame such devoted men, though they do little more than plead for the dumb, and care for the heathen at their own door. I make these remarks that you may understand that I sympathize with the friends of the slave in their trials. And yet I insist upon it, these brethren will be great gainers by laboring for the heathen abroad, no less than for the heathen at home. Need I spend a moment in shewing from the Word of God and from facts, that the reflex influence of engaging heartily in the work of enlightening and saving the heathen, is most happy? Need I refer Christian brethren to such passages as these:—"The liberal soul shall be made fat, and he that watereth shall be watered also himself." "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If any other reference need be made to the Bible, I refer my brethren to a practical illustration of the truth of the doctrine. See 2 Chron. xxxi. particularly at the 9th and 10th verses. See also the opin-

ion of the apostle Paul on this point, 2 Cor. ix. And do not facts of a more recent date go to confirm the declarations of God's word, and the experience of primitive Christians? Is not God still faithful to his promise, that those who water shall be watered also? Do not our abolition friends imperiously need the smiles of Jesus Christ. Will they not seek the approbation of our Lord by a prompt and cheerful obedience to the Saviour's ascending command! Will they not, one and all, labor to secure His sweet sympathy? Could I address a Convention of these beloved men, among whom I might see Mr. Leavitt, and Dunbar, and the Tappans, and Green, and Smith, I would affectionately yet earnestly say, "Dear brethren, do the work which the Saviour has left for his people, *as a test of their love and obedience*—a work in the performance or non-performance of which is involved the endless destiny of myriads of the human family; a work, finally, which can be performed *only* as the people of God are laborious and self-denying—I say perform this work, and God will see to it that the cause which you peculiarly love, and which is no less dear to his heart, suffer no loss in consequence. Suffer no loss! this is too cold—by no means expresses the whole truth. The cause you love will prosper in proportion as you labor to save the entire world for which the Lord Jesus bled and died! Will you not then be all that the Lord would have you be, on this interesting subject? Do so, and the blessing of many ready to perish shall be yours, and God will fulfill the warmest desires of your hearts.

Another reason why I greatly desire that our abolition friends should engage warmly in the cause of missions to the heathen, I will mention, and I do it the more readily, because



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you alluded to it in your letter to brother Leavitt. It is simply this—That you may not *seem even* to be men of *one idea*, but may, like your divine Lord, embrace in the arms of your benevolence every good object.

Did you know, my dear brother, that we have lately been told at these islands, that *you* are a man of *one idea*, and that abolitionists are thus miserably contracted? Perhaps the reading of your letter may convince some wise men that *you* are an exception. I hope also that your letter will not be lost upon such men as Joshua Leavitt and Lewis Tappan, and that the reproach of exclusive regard to a single benevolent object will soon be wiped off! But seriously, let me entreat you one and all, who are laboring for the slave, to be found in the *very front* of the battle in the warfare which the King of Zion is now waging with the "Prince of the power of the air, the spirit that now worketh in the children of disobedience." A course like this will, I can not but think, have a powerful influence in disarming opposition to the cause of emancipation. Let all see and feel that you are the devoted and warm-hearted friends of every good object—Missionary, Bible, Tract, Education cause—that all have the sympathy of your hearts, and the labor of your hands, and I do think that the charge of being one idea'd men will be hushed. Dear brethren, do, I beseech you, try it!

Jan'y 4th, 1841. To-day while thousands are pouring out their souls in prayer to God in behalf of this dying world, do I recollect that some of my beloved friends are thinking that because the A. B. C. F. M. are strangely and unaccountably withholding their sympathy from the enslaved, therefore they may be excused from toiling for the heathen. Hence I fear that those brethren will but feebly

pray to-day for the amazingly interesting subject. And what shall I say? I need not say much of the conclusiveness of the reasoning of these brethren. My heart is full, and I will cry to God and you till I see you one and all, coming up to this work. The salvation of the world—the entire freedom of the human family from the chains of sin—the downfall of tyranny and oppression—the extinction of those base passions of the soul, which like the fires of the pit, are constantly preying upon the hearts of multitudes, and which in their influence upon society cause weeping, lamentation and woe, and not seldom make earth the very precincts of hell, in a word, the universal diffusion of peace, and intelligence, and freedom and purity, and temperance and happiness,—this, this, my dear brother, is the cause dear to the heart of the adorable Son of God, and is worthy of the love and devotedness of every abolitionist in the United States. Of course, as the *greater* includes the *less*, the truly devoted friend of this cause, wholly unlike Mr. Fenton of Mrs. H. More, will labor as readily for those at their own door as for the slave of the South, or for the far distant stranger. My heart's desire and prayer to God is that all our abolition friends may do their duty. With the highest respect and affection, I subscribe myself yours in the Lord.

J. S. GREEN.

Our readers will bear with us in a few remarks on the above.

1. Will not abolitionists, who are contributing to the missionary cause, through the proslavery, or neutral Board, see to it that in time to come, they relieve such brethren as Jonathan Green and his beloved associates, from the "*intolerable grievance*," of which they complain. What a blessed opportunity these contributors lose of "killing two birds with

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### Missionary Anti-Slavery Correspondence.

one stone"—the ravenous vulture of slavery at the same time with the unclean harpy of idolatry.

2. Let Christian abolitionists lose no time in settling on *some* plan in which they can with clear conscience unite in promoting the cause of foreign missions. *What* that plan may be, or who may be the agents for carrying it into effect, appears to us a matter of no great moment, provided one or two principles are properly regarded. While some peculiar qualifications should reasonably be required in the foreign missionary, who is for the most part to preach the gospel in a language not vernacular, we much question whether it is on the whole expedient to bind him down by more specific and stricter rules than the domestic missionary. On one point only would we be particular, viz. his pecuniary relations. In order to guard against both suspicions and temptations on this head, let each individual missionary, have some committee, Church, Board or Society, whose duty it shall be to examine and report on all his receipts and expenditures. About the appointment of this committee we also feel solicitous. We would not have the best of men, even Paul himself, were he on earth, to take this office upon himself, or receive the appointment of perpetual dictator. "Taxation without representation," and the holding office for life, are no more at variance with political liberty, than debarring the contributor from all control over the executive almoner for the objects of benevolence, or leaving the latter, without re-appointment, to serve during good behavior.

Finally: To the urgent pleas of our respected and beloved brother above, we would add our humble voice; beseeching all abolitionists, by their regard for the slave and regard for his master;—by their desire to silence the apologists for slavery and to show the consistency of their benevolent principles, that they bear their full share in evangelizing the heathen abroad. Oh for still more of the spirit of primitive Christian benevolence and self denial;—more of the Christ-like work of doing good to *all* men as we have opportunity!

Under this important head, we are likely to be straitened for room. It is refreshing to see the decided stand many of the missionaries, particularly those in the Sandwich Islands, are taking on the great question of slavery. On the other hand it is melancholy to witness the holding off, and even *holding on* policy, of some as favorably situated as themselves to know and feel the evils of slavery. Let the line be drawn. Let us see what missionaries, as well as what Societies, intend to be outspoken for the slave. Noble men, best seen by contrast!

First we have a *truly* generous Southron, Lafon, the President of the Hawaiian Anti-Slavery Society; like Birney and Brisbane, manumitting his slaves. On the other hand stands Wilson, the *slave holding* missionary! Merrick, a sojourner at the South, refuses to plead the cause of the dumb. (See Feb. Herald, page 75.) Andrews, similarly situated, speaks with his tongue, what the fire of humanity prompts, burning within. Dyer, (see Jan. Herald, page 35,) has no sympathy with the measures of abolitionists as "headstrong and injudicious," in which judgment, apparently, a *few* of the Sandwich Island missionaries, coincide. Opposed to these, we can point to Perkins, and Green, and Castle and a host of others.

LETTER OF REV. J. S. GREEN.

Sandwich Islands, May 29, 1837.

Dear Brother Leavitt,—

If I am not greatly mistaken, it will cheer your heart to know that your brethren of this mission have united this evening with you in prayer to God for the trodden-down slaves of the United States. Yes, we felt, though we have much pressing business on our hands, that we must turn aside and beseech our Heavenly Father to arise and vindicate the rights of the oppressed, and save our beloved country from impending ruin. And I assure you, my dear brother,







dom; and we wish the influence of our example to be felt in every good work; hence the formation of our society.

Our sympathies are with the enslaved, and our prayer to God is for their release. Nor do we forget the masters. Our prayer for them is that they may remember the poor, deal justly, and love mercy, that the blessing of many that are ready to perish may come upon them. We are aware that there is a difference of opinion in the United States, as to the expediency of this mode of action upon this subject. It is so here; and considering the fallibility of our nature, it is to be expected.

We do not condemn those whose views do not coincide with ours; but for ourselves we do not understand why the common practice of operating by societies, or in bodies, or why combined action will not be proportionably more efficient than individual effort in this, as in other cases. We felt it to be our duty to bear testimony against slavery, and knew of no better way than the one which we have chosen. If there is a more excellent way, we rejoice in it; and as we sincerely desire to know the truth, and to hold ourselves open to conviction, we shall, if convinced of its superior excellence, be happy to embrace it. Our prayer is for wisdom from on high, to lead us to act judiciously and wisely in this as in all other cases. We feel that we cannot be absolved from our most solemn obligations to reprove evil; but while we would faithfully rebuke sin, and not suffer it upon our neighbor, we should endeavor to do it kindly, and in the spirit of love. We would deprecate any unnecessary asperity or harshness of language, remembering that the pen of inspiration has declared that "he that winneth souls is wise;" and "knowing the terrors of the Lord we persuade men;" and we believe that to win and persuade is better adapted to secure the accomplishment of an object, in ordinary cases, than an opposite course.

We have said that there is a difference of opinion here, as well as elsewhere, as to the best mode of action upon this subject. Some of our brethren have not united with us, because they have not been convinced that this was best. But upon the merits of the main question, there is, we believe, unanimity of views. Neither are we aware of any alienation of feeling towards us, upon the part of those who have not adopted our views, or upon our part towards them. They act, we believe, conscientiously; and although they do not see as we do, in regard to some measures, yet we love them as Christians and fellow-laborers in the cause of Christ, and feel no diminution of confidence in their integrity and worth; and we have reason to believe this feeling is reciprocal. We can all unite

in supplication to God for the enfranchisement of the oppressed every where; but especially as citizens of the United States—rejoicing in the prosperity, and mourning over the adversity of the land which gave us birth, and to which we feel bound by many and strong ties, we cannot but deeply deplore that the withering influences of slavery are spread over so large and fair a portion of our country's inheritance; and our hope and prayer is that the day may not be far distant, when the true interests of the masters and the slaves may be consummated by the emancipation of the latter from the mental and physical disabilities and degradation under which they labor, and of the former from those untoward influences which cluster around, and history and experience show to be the inevitable results flowing from the system of slavery.

The preceding remarks are not officially made, but are believed to correspond with the views of nearly, or quite all, of the members of our Society.

Very respectfully and truly,  
Your friend and servant,

SAMUEL N. CASTLE

P. S.—Lest I should be misunderstood, where I have spoken of the greater efficiency of the action of societies than of individuals, in the Anti-Slavery as well as other causes, I will say that my remarks had reference to the difference of opinion which exists upon the general subject, and not to the case of our own society. We do not contemplate raising funds, employing agents, or otherwise engaging actively in the work. We are called, as we believe, to devote our energies to another field. Our organization is simply for the purposes before stated.

LETTER OF REV. LORRIN ANDREWS.

LAHAINALUNA, (Isl. of Maui,) Sandwich Islands, September 17th, 1841.

Mr. Lewis Tappan, Esq.,

Treas. Amer. and For. A. S. Soc.

DEAR SIR:—Your printed letter of August 1st, 1840, came safe to hand with others to the brethren of this mission. They came to hand last May, while attending our annual general meeting. Be assured, sir, I thank you for sending this, and I thank God for several things which I hope will grow out of this movement.

1st. That there is a better society than heretofore for conducting the business of securing freedom to men born in the boasted land of liberty.

2d. That the society is *Foreign*, as well as American, and hence a way is opened for your brethren in various parts of the world,

particularly, *Missionaries*, to express their opinions and views on the subject of slavery—sympathize with and pray for the slave, and co-operate indirectly with those who have taken up this great work.

3d. I thank you that you have sent a letter to each one of us. One of the results you will see by the sheet on which I write. We were excited to immediate action; but I am sorry to say our society does not embrace our whole number.

This whole subject is, or ought to be, peculiarly dear to missionaries, for in one shape or another slavery is a grand antagonist of the gospel. We consider our people here, but one remove from slavery as to their persons; and in mind they are still in the most abject slavery. And it must be so in all unenlightened lands. But this point is too broad to be touched here.

I do not reflect with more satisfaction on any ministerial labor performed in the United States than that in teaching slaves to read in Kentucky in a Sabbath School. I previously endeavored to prove to their masters in sermons, that they, (the masters,) must be answerable for all the sins their slaves committed through ignorance of the scriptures, while they kept them in ignorance of the ability to read.

I pray God to prosper your society abundantly. May he set his seal upon its efforts. Any thing I can do at this distance, I shall rejoice to do.

The printed part of this sheet will show that some of us have taken some incipient steps in the way of a Society. I hope our corresponding Secretary will visit you. You will find him whole hearted in this business.

Please consider me a subscriber for the Reporter. Again I thank you for the first and second numbers, and also for your letter.

Believe me, dear brother, truly yours,  
LORRIN ANDREWS.

### Missionary Intelligence.

#### THE MENDIAN MISSION.

Letters from Messrs. Steele, Raymond and Wilson, the Missionaries who accompanied the Mendians to Africa, were received here on the 11th inst., from Sierra Leone, as late as February 19th, by the British brig 'James Hay.' They bring much interesting information, a synopsis of which it is the object of this communication to lay before the public. They arrived at Sierra Leone on the

15th of January, in fifty days from New York, and all their stores, tools, implements of agriculture, &c., were admitted free of duty, and even without examination. The particulars respecting the voyage, are contained in letters which have not yet come to hand. They met with a very favorable reception from the Government there, and also from the English Missionaries, who seemed anxious to lend all the assistance they could to the enterprise.

Dr. Fergusson, the acting Governor, was promoting their comfort and affording them all the aid in his power. He offered Mr. Steele a Government boat, with a crew and a superintendent, if he chose to depart immediately; but he recommended his staying until the arrival of the successor of the late Governor, Sir John Jeremie. On the 30th January, Sir Geo. MacDonald, the new Governor, arrived from England, and proffered every necessary assistance to the missionaries. He expressed himself very favorably towards them and those under their charge, and advised Mr. Steele to proceed on the exploring tour he had contemplated, ascertain the disposition of the people, report to him his success, and state the aid he thought necessary from the British Government.

The health of the missionaries was unimpaired, with the exception of Mrs. Raymond and her infant daughter, who had been slightly visited with the fever, but were convalescent.—The returned Mendians are all with, and under the care of, Mr. Raymond at Freetown, which "is situated on the Sierra Leone River, about five miles from Cape Sierra Leone." He is engaged, as far as he can appropriate the time to it, in giving them instruction. He mentions that some of them seemed overjoyed at the idea of recommencing their studies. Some



of the Mendians had returned, in some degree, to their former licentious habits, and seemed unwilling to brook control, but by his prompt and judicious measures, Mr. Raymond appeared to have checked in a great measure the tendency to return to heathenish life. The liberated Africans at Sierra Leone are from about sixty-six different tribes, and a large part of them are Kooses or Mendians. From 200 to 600, it was conjectured, might accompany the Amistad Africans if it should be thought desirable, when the missionaries have determined on the best location.

On the 3rd of February, Mr. Steele, accompanied by Cinque, Ban-na, Fuli-wa, Covey, &c., started on his exploration, from which he had not returned at the latest date. Mr. Dove, one of the English Wesleyan Missionaries, was to have accompanied Mr. Steele, but sickness in his family prevented. Mr. Steele, therefore, was the only white man in the exploring party. Mr. Raymond informs us that a war had broken out about that time among the tribes in the region to which Mr. Steele had gone. Mr. S. had a letter from the Colonial Secretary to one of the chiefs who was at the head of this war. It was at first feared that this war would frustrate the object of his exploring tour, but the war soon terminated, and Mr. Steele was probably prosecuting his object. He will personally be in no danger from their hostilities. Mr. Raymond received word from him a few days after he had left. He was at York, about 25 miles from Sierra Leone. It seems quite difficult to obtain any satisfactory information respecting the Mendi country in addition to what is already known; but Mr. Raymond has obtained through a certain Mr. Parker, who is well acquainted and has traded much with them, and from other sources, very

definite knowledge of the character of the Mendian People.

They are represented as very warlike and some of the greatest slave dealers are in that part of Africa. They even war among themselves for the purpose of getting slaves. If the Mendians who were in this country should return into the midst of their own, it is feared they would be immediately taken and sold again. It is therefore deemed unsafe, for the present at least, to go back into the interior, and Grand Cape Mount, on the borders of their country, is now supposed to be the most eligible site, as it respects health, &c. for the establishment of the Mission. Here their relatives can have access to them and the mission can be gradually working its way into the interior. Mr. Steele's return however may lead to a different choice of location. Some of the Amistad Africans are found to be Mendians and some to belong to another tribe called Bulloms, and there is some disagreement among them respecting the question with whom the Mission shall be identified. Their eyes are turned to different locations. This however it is hoped will not be a serious difficulty. Some of them indicate a strong disposition to lay aside their clothing and return to their former savage life of nakedness. One strong incentive to this is the *gree-gree* marks as they call them, which are found upon their bodies. These are marks of honor, diplomas which have great meaning with them. They receive them when they pass through certain branches of learning, or acquit themselves of feats of agility or danger, and are then entitled to change their names or adopt an addition to them and not before.

It will probably require great effort to restrain some of them from a relapse into their former habits. With one or two exceptions they remain

firm to their temperance principles, drinking nothing which will intoxicate. The Europeans generally at Sierra Leone, drink wine, ale, porter and brandy so freely, that it is not surprising they are frequently taken sick suddenly and that so many sink into premature graves. Te-me, the youngest of the three Mendian girls, joined a Temperance Society before she left America. She had some palm wine, (which is merely the sap of the palm tree, and when pure and free, without any intoxicating tendency,) but would not drink any of it until she had asked Mrs. Raymond if it was proper drink for a tee-totaller.—Mr. R. states that he never enjoyed better health, both of mind and body, though he finds he cannot endure near so much hardship as he could in his own country. Mr. and Mrs. Wilson, the colored assistant Missionaries, were in good health.

Mr. Raymond had hired a house at Sierra Leone of sufficient size to accommodate all the Amistad Africans and the missionaries, and all their goods. For this house he gave four dollars a week. So-ko-ma, one of the Amistad Africans, had agreed to cook for the whole party at two dollars a month, and have his clothing kept whole. They consume daily about twenty quarts of rice and a shilling sterling worth of fish. The clothes are carried out of town for washing, at some brook, according to the custom of the place, as the town is too dusty to dry clothes in. Mr. R. is getting his tools ready for use, and will be fully prepared for entering upon the performance of whatever carpentry, &c. may be necessary when they have selected a location. The missionaries do not seem at all discouraged, but labor as men who expect to do great things.—Should they settle at Cape Mount, they will be under the protection of the Government at Sierra Leone.

Two or three slavers had been brought into port by the British cruisers and condemned, and numbers of the slave marts along the coasts have been recently destroyed by British ships of war. This will do much to check this diabolical traffic.

—These are the leading facts contained in the letters. Others will doubtless soon be received, giving us the result of the exploring tour and the spot fixed on for the location of the Mission. L. T.

New York, April 12th, 1842.

#### NECESSITIES OF THE CANADA MISSION.

Rochester, April 4, 1842.

Dear Brother,—By reason of fatigue and exposure, since I left home, (3 weeks ago,) my health is now very poor; though I can say to the praise of God's abounding grace, it is improving. Since my last, I have removed my family to the new purchase we have made in the Western District of Canada, for the purpose of founding a Manual Labor Institution. Your readers may be gratified to know that we are opening a farm and preparing as fast as we can to receive students. We hope to organize and commence giving instruction by the 1st of May.

Our work is onward, though we are greatly embarrassed at present for want of pecuniary aid. Our financial agent at the East has accomplished but little the past winter. The agency of Wm. F. Winchell, in Central New York, upon which some reliance was had, has failed us altogether. I know not that he has made any other attempts at soliciting since he was appointed last September. The committee in Rochester, though seasonably and faithfully furnished with interesting matter for a report, which should have been before the public three months ago, have made no report nor appeal for help. In January last, we were obliged to borrow money in Toronto, or suffer. That money is due, and we are now obliged to suffer, because we have not the wherewith to pay, and what is worse, and weighs my head down like a bulrush, the family of a generous-hearted endorser must suffer, because of our inability to make timely payment. Some of our fellow-laborers in the field are suffering.

By reason of the late decision of the Supreme Court, our flock is increasing—our labors consequently accumulating upon our hands,—but we are in trouble and know not





what to do. Such is the state of financial matters in this quarter, we can do nothing at soliciting. At the East it is probably not much better. The Anti-Slavery struggle must be kept up. Agencies must be employed, libraries used, presses supported, &c. The noble Mendian Mission ought and must be sustained. The American Board, though deeply contaminated with slavery, must be supported.\* Funds are not wanting to publish and spread a polluted Christianity among the heathen, and even support slaveholding Missionaries upon foreign shores,—but our work of charity in Canada—our mission of mercy among the *slavery-crushed and hound-hunted* poor of our countrymen goes overboard; and now, brother, we are brought to look full in the face the following inquiry, Shall we sacrifice health and life upon the altar of humanity, or shall we back out and abandon the work. The latter we can not—dare not do. With or without means, our motto is onward, and will be till we hear a heavenly voice calling us to rest.

Affectionately thy brother,

HIRAM WILSON.

(Friend of Man.)

\* In reply to the strictures of Rev. D. Plumb, in the Friend of Man, on this remark, Hiram Wilson says,

"That the American Board is deeply contaminated with slavery, in its general operations, no intelligent Christian will doubt;"—"My mind was fully settled seven years ago, that I could not in conscience go forth as a missionary to the heathen and be sustained by the American Board," &c. (Ed.)

#### UNION MISSIONARY SOCIETY.

The proceedings of the Union Missionary Society, including extracts of Mr. Wilson's Letters from Africa; receipts of two of its agents, the arrangements for Mr. Preston's Mission to Jamaica, &c. are unavoidably omitted.

#### Receipts of the Union Missionary Society.

Collected by Rev. Francis Hawley, in Central New York.

Clinton, Col.,	\$5.63
Dr. B. W. Dwight,	1.00
Mrs. " "	1.00
Vernon Village, Col.,	5.66
Vernon Center,	5.93
New York Mills,	4.78
Waterville,	4.73
Rev. John Frost,	1.00
Bridgewater,	4.41
Winfield,	1.77
Sauquoit,	2.50
Paris Hill,	4.25

Rev. Edward Allen,	1.00
Cassville,	5.47
Holland Patent,	9.14
Peterboro,	5.35
Verona,	1.61
Augusta,	3.54
Chitinango,	1.52
Clockville,	2.30
Munnsville,	3.32
Hiram Whedon,	5.00
Pratt's Hollow,	2.45
Morrisville,	1.60
Eaton Village,	2.74
Woodstock,	1.50
De Ruyter,	.96
Georgetown,	2.77
Hamilton,	1.25
Sherburn,	2.03
Mr. Day,	.22
A Friend,	1.13
Madison,	1.14
Otis Simmons,	.50
Brookfield,	2.43
Whitesboro,	5.62
Rev. Beriah Green,	2.00
Stockbridge,	3.78
New Hartford,	1.70
Rome,	8.17
Florence,	1.38
Cazenovia,	3.25
Camden,	2.48
Persons Allen,	1.00
Taburg,	.75
Dr. Arba Blair,	2.00
Utica,	12.83
Litchfield,	2.40
Rev. A. Mills,	.50
Mrs. A. Mills,	.50
Little Falls,	1.00
Schenectady,	1.80
Troy Colored Church,	3.30

\$155.07

By the hands of Rev. J. W. C. Pennington.  
A. M. Collins, Esq., Hartford, Ct., \$25.00  
H. A. Chittenden, " 5.00  
Female Benevolent Association of Talcott Street Congregational Church, 10.00

\$40.00

By Rev. J. Brewer.

Lewis Ford, North Abington, Mass. \$1.00  
Alfred Johnson, Republic, O., which constitutes him a member, \$1.  
deduct accidental postage, 25 cts. .75  
An aged female friend, Wethersfield, Ct., 25  
Children of Rev. J. Brewer, Wethersfield, Ct., to constitute Mr. Jared Harrison a member, 1.00

3.00

Total, \$198.07

#### To the Friends of the Colored Race.

DEAR FRIENDS—Permit me to submit to you some facts upon the condition of the emancipated slave population of the Island of Jamaica, amongst whom I have been laboring for the past eighteen months.

The Island contains upwards of 400,000 souls. Of these, not more than 175,000 enjoy religious privileges, of whom more than one fourth are under the teachings of "blind leaders of the blind." Emancipation did not elevate the people; it merely removed the barriers to their elevation. Since the apprenticeship in 1834, and especially the full emancipation in 1838, civilization, education, morals, and religion have rapidly advanced; but the advance has been made from a state of semi-heathenism, in which licentiousness was nearly universal. So that, though their improvement has been, in all respects, great and cheering, the body of the people are yet far removed from civilization, purity and religion. Their progress is opposed by two obstacles, and they are fearful ones. The first is vicious "native preachers," a class of men, alike unrecognized and dreaded by all the evangelical Missionaries, who, for a "piece of bread," thrust themselves into "the priest's office," and pander to the vices and superstitions of the people. The second is the Demon of Rum. During slavery, comparatively little rum was consumed by the slave; now, its consumption is fast increasing. The distillery on the estate solicits him in his homestead, and multiplying "licensed" shops beset him on the highway. The people are unprepared for this new and strong temptation. They are unused to self-denial, creatures of animal gratification; and like children, yield to the first impulses of appetite. Their danger is increased by the facts, that all the physicians of the Island urge the habitual use of alcoholic drinks as necessary to health, and that the white population universally, and the missionaries generally, (there are a number of recent exceptions,) follow their advice. Thus authority, example, influence, and appetite, combine to lead them to intemperance.

These are the general facts in the condition of a people already beginning to exert a powerful influence upon the question of American Slavery. They enjoy substantial liberty, and are desirous to receive instruction. Nay they will have it. Shall it be such as will make them wise unto salvation, or such as will lure them to ruin?

In the fall of 1839, I was providentially led to select Jamaica as the field of my future labors. On the day of my arrival in the Island, four black men, representing themselves as a deputation from a church in the interior, visited Kingston in quest of a minister. They casually heard of my arrival and immediately called upon me, insisting that the good providence of God had sent me to them. Yielding to their interpretation, I accompanied them and found an exceedingly corrupt church, scattered upon the St. Andrew's Mountain, a densely populated district. They were at once informed that I could not remain with them unless they would dissolve their church organization, and form a class for instruction in the elements of religious truth. To this they gladly assented, and after laboring with them for a year and a half, I cannot hope that more than ten out of the three hundred original members are the children of God!

After encountering various difficulties, a mission station was commenced in their midst, and the premises vested in ten trustees—five ministers and five laymen—who possess co ordinate authority with the church in all important action. By the aid of benevolent individuals on the ground, and the untiring exertions of



(Continued from Third page of Cover.)

the congregation,\* a small plain chapel has been commenced, in one end of which is to be the pastor's residence. To complete this building, and to add to the station land, upon which the people may raise supplies for the mission, and other necessities, fifteen hundred dollars are yet required, which the trustees expect will enable the congregation to support the permanent worship of God without appealing to foreign aid.

A Committee of several gentlemen has been formed, who have taken the station under their supervision. They will receive, and appropriately disburse funds contributed for its establishment and support, till it may be able to go alone. Very affectionately, your Friend and Brother,

Peterboro', N. Y., August 15, 1841.

C. STEWART RENSHAW.

\* The people of the congregation, all of whom are blacks, besides contributing several hundred dollars, have given already twelve hundred days work. Five hundred were expended in leveling, with their hoes, a chapel site, and the remainder in carrying the stone one mile, and bricks and lumber three miles on their heads from the nearest wagon road.

DEAR FRIENDS—Our brother, Charles Stewart Renshaw, who enjoys our cordial affection and confidence, has stated the object for which we are associated. We do not contemplate action antagonist to any of the existing missionary societies, but merely seek to meet an exigency growing out of the fact that they do not extend their missions to the West India Islands. The emancipated population of those Islands present at this juncture a most interesting and important field for missionary effort. Their peculiar circumstances, and their relation to the question of American Slavery, appeal strongly to the sympathies of those who love our Lord Jesus Christ, to extend to them the aid they so perishingly need. We earnestly hope our brother Renshaw will not be compelled to leave this field for the want of a sum comparatively so trifling as that required to place his station upon a permanent basis; and we affectionately invite the contributions of those who sympathize with efforts for the elevation of the long oppressed colored race, that he may be enabled efficiently to prosecute his mission. We do not, however, solicit aid from those guilty of holding their fellow men in slavery.

Funds for this object may be forwarded to Rev. C. Stewart Renshaw, care of Theodore D. Weld, Belleville, N. J., or to any member of the Committee.

GERRIT SMITH, Peterboro', N. Y.

AMOS A. PHELPS, Boston, Mass.

WM. DAWES, Oberlin, Ohio.

LEWIS TAPPAN, Treas.

SIMEON S. JOCELYN,

WM. PATTON, Jr., Sec'y.

} N. Y. City.

Committee.

"The subscribers have heard the statement of Rev. C. S. Renshaw in regard to the design, the present state, and the necessities of his mission to the emancipated people of the Island of Jamaica, and are fully satisfied of the importance of his station being sustained by the Christian public. They therefore cordially commend him and his object to the people of Hartford, as worthy of their liberal patronage.

Hartford, Feb'y 5, 1842.

Signed,

J. HAWES,  
T. H. GALLAUDET,  
H. BUSHNELL,  
I. N. SPRAGUE,  
O. E. DAGGETT."



THE  
UNION MISSIONARY HERALD.

Vol. I. Extra No. 2.

MAY, 1842.

Whole No. 5.

CONTAINING  
THE PROCEEDINGS OF  
EVANGELICAL AMERICAN MISSIONS,  
**Not connected with Slavery;**  
AND A GENERAL VIEW OF  
OTHER LIKE BENEVOLENT OPERATIONS.

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Edited and published monthly, by JOSIAH BREWER, late Missionary to the Mediterranean.  
Terms: *one dollar a year*, always payable in advance. A two-fold series, *Regular* and *Extra*, is issued every other month and can be had separately for *fifty cents* each.  
The latter treats of *self directing* missions.

HARTFORD, CONN.

W. S. WILLIAMS, PRINTER, AND GENERAL AGENT,

Main-Street, 184½, second story, corner of Asylum-St.

POSTAGE. This number contains one sheet; not over 100 miles, 1 1-2 cents; over 100 miles, 2 1-2 cents.



## N. B.—To Subscribers and Patrons.

Distinguished friends of the Anti Slavery and Foreign Missionary cause, have expressed themselves as follows.

I ought before to have stated to you how highly gratified I was to see your 2d Number of the Union Missionary Herald. Please send me five copies.  
Do not give up the pamphlet form. It is convenient to read, and very necessary for binding.  
No 2 is well got up. The printer too deserves credit.  
The No. for March is itself worth the price of the Vol., being a most able discussion of the great principles on which the gospel must be preached and missionary efforts conducted to insure success in saving souls.  
I have just risen from a thorough perusal of the April No. It has greatly refreshed and strengthened my soul. I cannot but predict for it a career of increasing usefulness, wherever, even as a single Herald of truth and mercy, it is prayerfully read.

The American and Foreign Anti Slavery Society in their Second Annual Report, presented at New York, May 10th, speak of the Missionary Anti Slavery enterprise and of our connection with it in the following terms. We have hoped to be instrumental of helping forward the good work, by acting as the impartial organ for all those Provisional Associations, (see Page 64,) which may have a share of the same.

*We must say, however, with all frankness, that our present subscription is far from covering the expense of publication.*

In a former year this Society corresponded with and forwarded Anti Slavery publications to various missionaries in distant parts of the earth. Many warm and cheering responses have come back from these self-denying men. These have from time to time appeared in print, and have awakened a deep sense of the inconsistency of supporting foreign missions by the plunder of our domestic heathen. No men more deeply feel or movingly deplore this than some of our beloved missionaries. They see that our cruel prejudice and slaveholding are sad obstacles to the spread of Christianity abroad. Some have actually renounced their connection with a Board that keeps slavery in countenance by its unrepining fellowship with slaveholders. The Hawaiian missionaries have entered with great cordiality into the spirit of our good cause, and organized the Hawaiian Anti Slavery Society, auxiliary to this Society. Separated as they are from us by half the circumference of the globe, and far beyond the misty atmosphere of party strife, their voice comes to us with a clear and convincing energy, as it were that of spirits in another world. It is the disinterested expostulation of the purest minds and warmest hearts. For many years the number has been increasing of those who longed to see Christian missions purified from the contaminating influence of slavery. There are now channels opened through which the charity of such may flow. A Society called the Union Missionary Society has been established, located at Hartford. Its interesting monthly periodical is published under the auspices of Rev. Josiah Brewer, formerly a missionary to Greece. Will those who feel themselves bound by the command of their Savior to preach the gospel to every creature, sustain this Society, which recognizes the equal brotherhood of mankind, and speaks out as decidedly against slavery as against idolatry? or will they continue to support a Society which maintains a studied silence in regard to slavery?—nay, which knowingly employs missionaries, (as in the case of Rev. J. L. Wilson,) who hold slaves? "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

## Monies Received for the Herald.

FOR OR FROM THE FOLLOWING INDIVIDUALS \$1, EACH.

Ebenezer Dresser, H. A. Brewster.

ACCOUNTED FOR TO AGENTS, &c.

Miss Elizabeth Fairman, Rev. Samuel Silsbee, Dea. Asahel Kellogg, Rev. A. C. Ward, Dea. Rinaldo Burleigh, Edward Holcomb, Silas Cone, Margaret Guild, William Bradford, James Preston, M. Griggs, L. A. Griggs, Hon. William Jackson, C. M. DeForest.

## THE UNION MISSIONARY HERALD.

Vol. I. Extra No. 2.

MAY, 1842.

Whole No. 5.

### Missions to the Oriental Churches.

EXTRACTS OF A LETTER OF REV. MR. BUEL.

Our March number was mostly occupied with the mode of conducting missions among the oriental churches. The authorities on both sides, were those who were or had been connected with the A. B. C. F. M. On this important and difficult subject, we now propose to present the views of missionaries of other denominations. We begin with those of the American Baptist Board.

Their mission was originally established at Patras, in the north-western part of the Morea where they still maintain an assistant missionary. Their principal station is now in Corfu, one of the Ionian Islands; here were Mr. and Mrs. Love, the senior missionaries, and Mr. and Mrs. Buel who have more recently joined them. These islands, seven in number, on the western coast of Greece, have a population of about 200,000. Within the last century they have come under the government of Great Britain and constitute what is called the United States, or Republic of the Ionian Islands.

Mr. Buel's letter is dated at Corfu, Sept. 24. 1841, and first appeared in the Baptist Missionary Magazine for January.

### Baptism of a Greek child.

A few weeks since, Mrs. B. and myself accepted an invitation from our teacher to be present at the baptism of his child. At five in the afternoon we found the company assembled at his residence, consisting of an Associate Professor in the University, and his lady; also Rev. Mr.

Lowndes, of the London Missionary Society, and his family; besides relatives, the god-father, god-mother, &c.

When the font or laver—a large brazen vessel—had been set in the middle of the room, and the three lighted tapers, to the picture of the virgin Mary, had been placed on the centre table, it was announced that the ceremony was about to commence.

The deacon, god-father, and god-mother, stood, each holding a lighted taper. The company arose, and the priest in his sacred vestments entered and took his station at the font.

The most striking things in the appearance of this personage, were his costly gilded robes, put on over the full black gown in which he is uniformly dressed—a small low-crowned hat without a brim, which custom allows him always to wear—his long hair, floating in curls over the shoulders—and a venerable beard, which has been suffered to grow ever since he was inducted into the priestly office.

The child was now brought in the arms of the nurse. The priest breathed three times in its face, and sealed it, by making the sign of the cross upon its forehead and breast; then facing the east, he read four or five introductory prayers, three of which were for the exorcism of the evil spirits. They close as follows:—  
"Expel from this child every evil and unclean spirit, concealed and nestled



in his heart; the spirit of deceit, of malice, of idolatry, and covetousness; the spirit of falsehood and of all impurity, which worketh according to the teachings of the devil; and make him a sheep of thy holy shepherd, Jesus Christ; and a worthy member of thy church—a son and heir of thy kingdom; that, living according to thy commandments, and preserving the seal inviolate, and keeping his garments unspotted, he may attain to the blessedness of the saints in thy kingdom; through the grace, mercy, and loving-kindness, of thy only begotten son; to whom with thee, and the infinitely holy, blessed, and life-giving Spirit, be praises, now and forever, in a world without end, amen."

The priest then turned to the west, and put the following interrogatories, each *three times*, to the god-father, who also facing the west, answered in behalf of the child.

*Priest.* "Do you renounce the devil, and all his works, and all his angels, and all his service, and all his pomp?"

*God-father.* "I renounce."

*P.* "Hast thou renounced the devil, and all his works, &c.?"

*G.* "I have renounced."

*P.* "And do you spit him out?" Here the god-father spits out the devil three times, as the question is repeated to him.

*P.* "Do you make a covenant with Christ?"

*G.* "I do covenant."

*P.* "Hast thou covenanted with Christ?"

*G.* "I have covenanted."

*P.* "Believest thou on him?"

*G.* "I believe on him, as king, and God."

Here the god-father repeats three times, the "Apostles' creed," when a long series of repetitions ends with—"I worship the Father, Son, and Holy Ghost, the indivisible, and substantial Trinity."

After some change in his vestments, the priest begins a series of responses with the deacon, of which the following will serve as a specimen.

*Priest.* "That this child may be planted together with Christ, our God, and become a partaker of his death and resurrection."

*Deacon.* "We beseech thee, O Lord."

*P.* "That he may keep his baptismal garment, and the seal of the spirit, without spot, and blameless—unto the terrible day of Christ, our God."

*D.* "We beseech thee, O Lord."

*P.* "That this water may be to him the washing of regeneration, unto the forgiveness of sins."

*D.* "We beseech thee, O Lord."

Then follow the consecrating prayers, during which the priest sanctifies the water, and the cup of oil, by breathing upon each three times—taking care to suit the action so as to make the sign of the cross—and repeating each time the formula, "In the name of the Father, and of the Son, and of the Holy Ghost." Some of the consecrated oil is poured upon the water, in the font.

The reading of another prayer concludes these preliminaries, when the child is stripped of all its clothing, and anointed with the holy *chrism*. The priest dips his finger in the oil, and crosses the principal parts of the body, saying, "The servant of the Lord is anointed with the oil of gladness, in the name of the Father," &c. &c.

The anointing of each separate part has a special significance, (*e. g.*) the breast—"for the cure of the soul;" the ears—"for the hearing of faith;" the feet—"for the direction of thy steps;" the hands—"because thy hands have made me and fashioned me."

After the *chrism*, the child is dipped, feet foremost, into the font, and

immersed *three times*, according to the persons in the Trinity, with the formula, "This servant of the Lord is baptized in the name of the Father, amen,"—"in the name of the Son, amen,"—"in the name of the Holy Ghost, amen." This is the Trine Immersion of the Greeks; "and is," they say, "significant of the three days' burial of Christ, and his resurrection."

The baptism is followed by another anointing similar to the first, in which the child receives "the gift of the Holy Ghost."

It is then clothed with a gown, presented by the god-father with some jewelry, such as ear-rings or bracelets, attached to it, the priest saying, "the servant of the Lord is clothed with the garment of righteousness, in the name of the Father," &c. &c.

It is then carried round the font,—all who are engaged in the ceremony following and chanting—"Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord imputeth not iniquity," and "Whosoever of you are baptized into Christ have put on Christ."

Some collects—such as the first part of the sixth chapter of Romans, and the last part of the 28th of Matthew—are then read, and more prayers repeated, when the priest with a sponge wipes the face, hands, &c. of the child, saying—"Thou hast been baptized, enlightened, anointed, sanctified and washed, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen."

Another improvement upon the simplicity of the primitive ordinance, remains to be mentioned. After an appropriate prayer, the priest takes a pair of scissors, and clips off a lock of hair from each side of the head, always imitating the sign of the cross, and pronounces the formula—"The

servant of the Lord is sheared, in the name of the Father, and of the Son, and of the Holy Ghost, now and forever, amen." The locks of hair are intended as the first fruits of the regenerated child, and are presented as an offering unto God.

The remainder of the interview is spent in a convivial way, until the visitors choose to retire. There seemed to be little regard to solemnity during the ceremony; on the contrary, at every considerable pause, the company would fall into a jovial conversation about the scene before them, in which the priest very heartily participated.

On taking his leave, the priest presents the child to the mother, and administers a word of counsel respecting its education in the faith of the church. At length he concludes the ceremonies of the occasion, by making the sign of the cross upon the top of the door, with the smoke of the burning taper, as he passes out of the house.

The age of the child is reckoned from the time of its baptism. In this instance, as it was to be named after the virgin Mary, the christening had been deferred seven or eight months, until the supposed anniversary of the death, or, as the Greeks call it, "the sleep of the virgin." The usual time for the ceremony is on the eighth day, or as soon after as may be convenient. If, before that time, sickness endangers the salvation of the infant, the rite is administered with all possible despatch. Instances of this kind have occurred here even among Protestant families. Indeed ministers of the latter faith in this country, in case of the anticipated death of the child, have made as much haste to confer the saving ordinance, as ever did priest of the Greek or the Romish church. I speak *what I know* respecting this matter.



It may be remarked here, that the relation which the god-father and god-mother hold to the baptized child, is regarded as scarcely less sacred than that of kindred; so that intermarriages are not allowed between the families, until the eighth degree of spiritual relationship.

The use of the *chrism*, in the Greek church, is deemed quite as essential as baptism, and always makes a part of that rite. "It is the second mystery, in which the baptized person receives the graces of the Holy Spirit, and the confirmation of the divine favor which was bestowed in baptism." The holy oil is prepared with great care. The sacred *Eikonas*, or the boards on which are painted the likenesses of the virgin Mary and other saints, are used for fuel in heating the oil, in order that it may absorb the divinity as it emanates from these burning idols.

#### *Bigotry and superstition of the people.*

It is upon such superstitions and ceremonies that the Greeks rely for salvation. Their baptism and the intercession of the virgin are the *Alpha* and *Omega* of their religion. It is truly affecting to observe the apparent sincerity and veneration with which many Greeks of considerable intelligence regard their "holy baptism." A Greek can never be pressed with the subject of a change of heart, without his intrenching himself behind this refuge. "Baptism is the first and most essential mystery, by which a person becomes a member of God's family, and a new creature in Christ, and a partaker of eternal life." "In baptism God gives to a person the forgiveness of sin, through the mediation of the Son; this signifying, that, as the body of the baptized is washed with water, so the soul, by the grace of God, is washed and

cleansed from sins, according to the words of our Lord, "Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." Thus reads the church catechism.

Of course it is a great piece of arrogance, for foreigners to come among a nation of Christians, to teach them religion. The Greeks interpret the commission of our Lord, thus, "He commanded the apostles to disciple the *heathen*, not *Christians*," and the ready inference is, "that we have no divine authority for discipling and baptizing Greeks, who are already a nation of baptized Christians." The Greeks hold that "they are born with Christian blood in them, and that baptism is only a necessary symbol of an inward grace, which they have inherited from Christian parents." This very remark was made, the other day, by a school inspector of this island, in conversation with Constantine. The latter had only to refer him to John i. 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The Jew never placed greater reliance upon circumcision, than the Greek does upon his baptism. If the former believed that "no circumcised descendant of Abraham could be lost,"—the Greek believes as firmly, that for no crimes can he be in danger of damnation, if he but continues in the faith of the church.

It is wrong, it is criminal unfaithfulness to the truth, and to the souls of men, to spare such dogmas, whether from fear, or from deference to religious prejudices. What then shall be thought of the wisdom or the benevolence of those, who would dissuade us from bringing the truth to bear upon the destructive superstitions of this people, especially as it is difficult, if not impossible, ever to

state the simple and saving truths of the gospel, without touching and arousing those superstitions? Pray how could Paul have preached the gospel to the Jews, if he had been silent on the subject of circumcision?

#### *The authority of the Bible acknowledged—Corruption of the Greek Scriptures.*

But the Bible is a powerful instrument for the pulling down of these "strong holds." It is the acknowledged source of religious belief. There is, therefore, a common standard of appeal; and when their superstitions, however venerable, are brought to this test, there is no Greek who does not shrink from the trial, and feel his foundations disturbed. But the people, alas! are deprived of the privilege of reading their own scriptures. These are accessible only to the priests, whose interest it is to conceal the truth; who live upon the harvest of the superstitions which they themselves have sown. The New Testament in ancient Greek, which is contained in two books, one "*The Evangelion* or Gospels," the other "*The Acts and Epistles of the Apostles*," is ordained to be read in the churches in the course of the year. But the ancient language is unintelligible to the mass of the people; and even a learned Greek can make nothing out of it, when read in the long-drawn, sing-song tone of the parish priest. Moreover the New Testament in the churches is a mutilated book—many precious passages being left out; as Acts iv. 12: "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." This text, if it should happen to lodge in the thoughts of the people, would be a very inconvenient one for their system of picture worship. This artifice of expunging is not easily de-

tected, owing to the miscellaneous manner in which their two books are arranged. Short collections for every Sabbath, and for different occasions, are taken from any and every part of the "Gospels," and jumbled together upon no principle but that of confusion; and so of the "Acts and Epistles." Professing to contain the whole New Testament, these books are a deception. The genuineness of the omitted passages cannot, however, be disputed, since they are found in the Russian Greek bible, whose authority is never questioned.

#### *Religious Books and Instruction—Infidel Works—Ignorance of the Scriptures.*

But there is another kind of reading with which the people are more liberally supplied; that is, the *Seinaxaria*. It is a collection in ten or twelve books, chiefly of legendary tales, or wonderful and ridiculous stories, respecting the lives and miracles of some of the most eminent saints. They are written in a style suited to the most vulgar minds, and their effect upon the morals of the people is often that of lewd and indelicate fiction. These books are read in the churches on saints' days, and other occasions; each chapter being assigned to a particular day or festival. This is nearly all the instruction which is given in the churches; for the priests never preach except on a few Sabbaths in Lent. These *Seinaxaria* also supply all the religious reading out of the churches; indeed there is but little other reading of any kind among the mass of the people. The consequence is, that they have a much greater veneration for some old saints of the dark ages, and a few more worthy "fathers" of the church, than for either Christ, or his apostles. An analysis of these books would present a pretty complete epitome of the



popular religious belief. I should say that the book-stores keep a very good supply of works, literary and scientific, with which modern Greek literature is daily enriched; and these find some purchasers among the most intelligent class. There is also an abundance, comparatively, of infidel books, in Greek, Italian and French, which rarely fail to produce their desired effects whenever they are read.

The fact that people often quote for scripture what can only be found in the *Seinaxaria*, shows how little biblical knowledge they possess. For example, Constantine said to his school inspector—

"What authority have you for worshipping the *Eikonas* (pictures) of Christ?"

"Why, sir," he replied, "don't you know it is said in the Gospels, that when Christ was once asked for his picture, he took his handkerchief and wiped his face with it, when there was left upon it a perfect image of himself? And this is the original of all the *Eikonas* of Christ which are found in the churches?"

"Where do you find that story in the bible?" C. asked.

"O, I do not remember, at this moment, in what part of the Evangelion it is; you will easily find it."

It needs only the diffusion of scriptural knowledge, attended with the divine blessing, to dispel all this moral gloom, and restore to this land the light which shone upon it in the brightest days of the primitive church.

#### PERSECUTION OF MR. BUEL.

In the following extracts from the Baptist Missionary Magazine for April and May, we have particulars of the sudden and violent opposition made to the Missionary, Mr. Buel. As this will doubtless be used as an argument against the course of faithful dealing which he, in common with Mr. Paxton, seems disposed to recommend, we give the account

entire with the editorial remarks. Mr. Paxton would urge, (see pages 12 and 13, March Herald,) "*If persecution comes to blood, why, we must just bear it as in ancient times.*"

#### Letter of Mr. Love.

Letters have been received from Mr. Love and Mrs. Dickson, dated Dec. 30, 1841, giving the painful intelligence of acts of violence and scenes of bloodshed. As the following extract of a letter from Mr. Love and the subjoined letter from Mrs. Dickson contain all the particulars, we shall add nothing, except the expression of our confident belief that the great Head of the church will overrule these events for the enlargement of the Greek mission. The wrath of man he will cause to praise him.

My soul is exceeding sorrowful. Br. Buel has been insulted in the streets,—assaulted in his house,—rescued from the violence of an infuriated mob, by the most timely and merciful interference of the military; and by the great kindness of his excellency the Lord High Commissioner, has been sent away by night, in a vessel despatched for the purpose, in order that he might escape the danger of still further violence.

All of this uproar has been occasioned by Br. Buel's having given away a few tracts ("The Decalogue" and Bible Stories") in the vicinity of the temple of Saint Spiridion, on his great festival day. Br. Buel was not aware of the peculiar excitement of the people on that day, and, unfortunately, I knew nothing of his intention until the work had been done.

#### Saint Spiridion—Christian Idolatry.

The following notice of this famous Saint in the Greek calendar, is taken from "Observations upon the Peloponnesus and Greek Islands, made in 1829. By Rufus Anderson, one of the Secretaries of the American Board of Commissioners for Foreign Missions."—Very properly it is there placed under the running title of "Christian Idolatry."

This cathedral contains the relicts of Spiridion, the patron saint of Cor-

fu. He is known in ecclesiastical history as a native of Cyprus, a bishop and confessor under Maximian, deprived by his enemies of an eye, crippled, condemned to the mines, and afterwards present at the council of Nice. Mr. Bird, one of the American missionaries in Syria, says that among the Arabs he is reputed to have been a great worker of miracles in his time, and to have confounded Arius at the council. The honors rendered to him at Corfu are a striking specimen of Christian idolatry. The Corfiotes believe they possess his body, which they preserve in a silver shrine partly overlaid with gold. This is deposited in a small chamber on the left side of the altar, which occupies that part of the chancel called the sanctuary. The whole is admirably contrived for effect. Even at noon but a dim light from a couple of lamps glimmers on the coffin.—Highly ornamented pictures could just be seen around. Three votaries entered while we were there. They crossed themselves, bowed, kissed the shrine with every mark of profound veneration, and retired—to be succeeded by other votaries, and others still, through every hour of every day. Here was superstition—idolatry!—Four times a year these relicts are carried in solemn procession about the city, when the sick and lame are brought into the streets to be overshadowed by them. An oath taken over the shrine of Saint Spiridion is more efficacious with the Greeks of Corfu, than one administered under any other circumstances. It does not appear that the priests of the island make any effort to restrain the superstitious veneration of the people for relicts and pictures. Indeed the religious influence of these priests cannot be great; for though their morals are not particularly bad, their ignorance, as a body, is extreme. Idle-

ness and apathy are represented as common traits among them. A gentleman, who has associated with them on rather intimate terms, and who is remarkable for candor and kindness as well as intelligence in his judgments of men, has been able to discover very little of that reverence for sacred things, and of that benevolent regard for their people, which so become the priest and the pastor. In country parishes their education is frequently limited to the mere ability to read. In these parishes preaching is rare, in the city it is heard only during Lent, and the sermons generally are more or less filled with fabulous histories of the saints. And when it is considered, that parochial visitation for the purpose of imparting religious instruction is unknown, and that the services of the church are in ancient Greek which few understand, it will easily be seen that the people are in danger of being "destroyed for lack of knowledge."

#### Letter of Mrs. Dickson.

Mr. Buel has been accustomed, occasionally in his walks, to distribute tracts, both Greek and English, and which have been always well received; and when he put some into his pocket last Friday morning, he expected the same success and the same results; but Friday was a great feast day among the Greeks,—the greatest feast day in the whole year,—one of three days which are specially devoted to wine and wickedness, in honor of their great Saint Spiridion. Not sufficiently aware of these circumstances, or of the determined hostility of the priests to all missionary operations, our dear brother, after commending himself and his work to God, went in the morning to the post office, where he deposited the last letters written to America, and on his way distributed a few tracts. These were



received as usual, with apparent good will. Afterwards he went to Saint Spiridion's church, intending to go in and witness the ceremonies, and to see the saint exposed for worship. Finding the church doors crammed and the doors thronged, so that no one could enter in, he turned to come home, but seeing young men and boys in the vicinity of the church, after asking if they could read, he gave them a few of the little books still in his pocket. They received them willingly, and began to read. Encouraged by these appearances, Mr. Buel came home and took a few more of the same little books, intending to give them to any one he might meet. But as soon as he came within view of the church he saw several persons making towards him with a threatening aspect. They talked loudly in Italian; he answered them in Greek that he did not understand what they said. One of them was pushed against him, and another gave him a severe blow on the shoulder. He immediately found he was in danger and made all speed home, first walking fast, then running. He reached the house without further injury, the crowd following and running after him. They surrounded the house, their number increasing every moment, so that it was impossible to get out and in without danger. Mr. Love and one of the Greek converts were mercifully present when Mr. Buel returned. Mrs. Buel and myself were just finishing our forenoon work and dismissing the school. Two gentlemen belonging to the police followed Mr. Buel into the house, having seen the insult offered him in the street. They asked if they might make a formal complaint to the police and get assistance; but our dear brethren, Mr. Love and Mr. Buel, disposed for peace, and not wishing to bring an accusation against the Greeks, said that they hoped the

clamor would soon be over, and that they would retire peaceably without more ado. In the mean time the crowd gained strength both in numbers and violence. They repeated their menaces, and their determination to break in upon us. We found then that we were in imminent danger. We retired above, to a room in the centre of the house, but we could not remain quiet in any room.

This was a moment of intense feeling and distress to our beloved sister, Mrs. Buel. She knew that her dear husband was the object of popular rage, and that it was upon him that they wanted to satisfy their revenge. What they threatened they soon effected. They burst open the door and rushed up stairs. Mr. Buel's servant met them, and with great presence of mind and dexterity diverted their attention from where Mr. Buel was, by telling them that this part belonged to Mr. Buel, viz. the school rooms below. They immediately broke open the doors, smashed the windows, and seized the books,—English, Greek, and Italian bibles, geographies, arithmetics, and spelling-books—all went into the street. Our Sunday school library shared the same fate, and were torn into thousands and thousands of pieces. These acts were accompanied with shouts and yells of victory, which fell frightfully on our ears. Just at this awful moment, a friend, like an angel from heaven, entered. With upraised hands he said, "What is this? I thought you were all murdered. Write a note to the governor, and I will run with it." Mr. Buel wrote. Our friend disappeared in a moment, and in a few minutes after help arrived. Before help came, and while we were expecting every moment to be broken in upon, Mr. Love proposed prayer. We entered into an inner room, and knelt or rather fell upon our knees, and cried unto

our heavenly Father with an earnestness and simplicity which always characterize apprehended danger.—While we were upon our knees help came. The door was opened, and Major Frazer declared by his presence that we were safe. After the house was cleared of the rabble, Major Frazer said that it would be necessary for Mr. Buel to leave the house immediately for a place of safety. Soon after, Mr. Buel was conducted to the citadel, under a strong military guard, amidst the shouts of an enraged populace, who stoned him as he went along. He reached the place of safety without being injured further than having his hat stoned off his head. Some one picked it up and gave it to him. Colonel Campbell, son of General Campbell who protected our missionaries in Burmah, rode on horseback before Mr. Buel; he received several stones; some of the guard too were cut and wounded. Mr. Buel has more than once alluded to his feelings during this walk, when the stones were whistling round his ears. After Mr. Buel was safely lodged in the citadel, a carriage was sent for Mrs. Buel and myself. Major Frazer saw us into the carriage, and said to the driver, "Drive quick,—quick."—We were assailed with stones, but none entered the carriage. When we stopped, Mr. Buel came forward, and the same kind friend who carried the note to the governor. A room in the citadel was appointed for us, but was not quite ready, the affair was so quick. Mr. H., the friend alluded to above, invited us to his house; when we approached it we were met by his eldest daughter weeping; as she took a little parcel out of Mrs. Buel's hand, Mrs. Buel said, "Amelia, here we are, all safe." The girl went into the house, and said to her sisters and her grandmother, "Mrs. Buel is smiling," and she wiped away her tears.

This girl and her three sisters are our scholars.

I returned the same evening to Mr. Love's house, and found them much affected at what had taken place; and at the time of evening worship, when we bent before the throne of our heavenly Father, we had a new subject for petition and entreaty.—Our beloved brother and sister Buel were in peculiarly trying circumstances. What the issue was to be we knew not. There were appearances of so much excitement, violence, and revenge, that we thought it extremely probable that Mr. Buel could not soon again appear in the streets of Corfu. Next morning I returned to the citadel, and found Mr. and Mrs. Buel peaceful and composed, waiting the events of the day. There was still much excitement, and a thousand reports circulated, some true and some false. It was reported and generally believed among the Greeks, that Mr. Buel entered the church and distributed books against the saint, and pointed to him, and said, "To worship *this* is idolatry." This was the bone of contention. They would not be called idolaters, and their saint was not an idol. It was in vain that they were told Mr. Buel never entered the church, and that he never said any thing about idolatry; that what he distributed were approved by their own people, and printed at a Greek press, at Athens. The Ten Commandments, printed in a neat manner, and a few Scripture stories, forming another small book, were the innocent cause of all this distress. On Saturday noon Mr. Buel was requested by the governor to make out a statement of the affair. The governor's lady requested the same from me, for her own use. Saturday (Christmas day) was a solitary day. A few friends called to sympathize with Mr. and Mrs. Buel, and in the



evening they took tea with one of the ladies of the garrison. Next day Major Frazer called to ask Mr. Buel if he had any objection to go to Athens, as it was not thought safe for him to remain longer here. Mr. Buel replied that he was perfectly willing to meet the wishes of the government and go to Athens.

Here was a new trial to us. To be separated in this way from our dear brother and sister,—our interesting school broken up, and the interests of the mission thrown into disrepute! We could only sigh, and say, "O God, thy will be done." Next day, (Monday,) Mr. and Mrs. Buel were requested to be in readiness to go on board the governor's yacht at five in the afternoon. Mrs. Love and myself went to the deserted and despoiled house, and got packed two or three trunks, with their most necessary articles, and hurried again to the citadel to see them once more before their departure. It was a trying scene. Mrs. Buel had been here only a few months, but perhaps few ever gained more than she the affections of those with whom she came in contact. One young lady said, "It was just as if an angel had lit down among us for a little time and then disappeared." Mr. and Mrs. Buel have been enabled to exhibit much Christian fortitude and patient submission to the will of God through all this trial. Mrs. Buel, when she left, said to me, with much emotion, "I have one request to make to you: Will you grant it? It is to write my dear mother by the first post. Tell her every thing just as it is; I know it will distress her, but I want their sympathies and their prayers." And she finished by saying, "I have much confidence in God, and have had much delight in prayer," &c. At half past five they went on board by a private passage from the citadel.—

Some of our friends saw them on board, and told us that they had every comfort and accommodation. They are to be landed at Patras, and wait there till the steamer takes them to Athens. The government here have written to the British Consul, at Patras, to afford all necessary protection and assistance during their stay there. The weather is fine, and we hope soon to hear that all is well with them. May the winds and the waves have a charge concerning them, and may the little bark reach its destined port in safety. O that we may see in this affecting dispensation, evidence of divine guidance and direction. How sweet to think that all things work together for good to them that love God.

Mrs. Buel repeatedly expressed her gratitude and thankfulness that, imminent as the danger was to which they and others were exposed, yet no blood had been shed; wounds and cuts had been given and received between the military and the Greeks, but no life had been sacrificed. But this awful affair was not ended without bloodshed and murder, to teach us a humbling and affecting lesson what human nature is without restraint, and instigated by revenge. And more than this, it is calculated to teach us. It throws the mind back upon itself, and induces self-examination. The inquiry occurs, Why has God permitted such awful effects to follow such an apparently trifling cause? We must leave this unanswered, and take comfort in the promise "What we know not now we shall know hereafter." Violent as the proceedings were at first, we hoped that they would subside with the disappearance of Mr. Buel. But the Greeks and the soldiers took up the quarrel, and pursued it with dreadful violence. On Friday evening several of the rioters were appre-

hended and put in prison. Saturday being Christmas, many of the soldiers were intoxicated, both with drink and revenge. In the evening the quarrel was severe. The military were called out. Some on both sides were wounded. Sabbath evening this disgraceful scene was again renewed, with the same results; but on Monday evening the conflict was dreadful. We could see the glancing of the soldiers' bayonets, and hear the shrieks of the wounded as they fell under the stroke. One Greek and one soldier were killed. Many were wounded, some severely, two dangerously. Our dear brother and sister left an hour or two before this crisis. I felt grateful for their escape, and glad that they were for the present spared this painful addition to their sufferings. Tuesday, strong measures were taken to restore order, and to quell the spirit of insubordination, both by the authorities in town, and the military commander in the citadel. All the soldiers are shut up in the fortress at sundown, and all the shops and public houses in town are closed at the same hour. The consequence was no mobs have disturbed us since. But what is to be the result of all this we know not. I have just had a call from the father of one of our scholars, lamenting the departure of Mrs. Buel, and inquiring if the school is to be opened again. We propose venturing to open the school next Monday, 3d of January, in Mr. Love's house. But what am I to do without *help*. In the present state of my health, and the prospect of another summer before me, my spirit sinks. "O Lord undertake for me," and save my beloved school.

#### Mr. Buel's Arrival at Malta.

Since our last number went to press, says the Baptist Missionary Magazine, several communications have come to hand from

Messrs. Love and Buel. Our readers have already been apprized that Mr. and Mrs. Buel had embarked for Athens. They did not, however, see fit to remain here. Very exaggerated accounts had reached Athens before their arrival. In addition to this a missionary of the American Board had a little previous to this, been obliged to relinquish his station at Maina, in the southern extremity of Greece, in consequence of the interference of government with his school. On these accounts the missionaries, and the American Consul at Athens, advised that our friends should not remain in that city, but repair to Smyrna, and make that city the place of their temporary residence. On their arrival here, also, circumstances did not seem to favor their remaining, and they left for Malta; at which place Mr. Buel's last communication is mailed under date of Feb. 15, and from which we make the following extract:

We arrived here yesterday in four days from Smyrna. At Malta, of course, we are free from all anxiety about our personal safety and quietness; and after a twenty-one days' quarantine in our very comfortable lazaretto, we hope to take up our residence in the town, and enjoy the privilege of a good instructor in the Greek, and by giving ourselves wholly to the study of the language, to be ready for commencing again our missionary work among the Greeks, whenever Providence may open the way. My own interest in the missionary work, and for the spiritual welfare of the Greeks, continues unabated. I have seen the power of the gospel strikingly exhibited upon the minds of converts in our mission, and I feel confident that God will bless his gospel to the Greeks, provided that missionaries do not fail to "*declare the whole counsel of God.*"

It is with devout gratitude, that I can mention the mercy of God in granting to us almost uninterrupted health, and we hope that the hard experience of the last two months, and



our more extended acquaintance with the Greek people, and the missionaries among them, may be of essential service to us in time to come.

Our last dates from Corfu were down to the 22nd January, when the school was going on as quietly as if nothing had happened;—likewise the other operations of the mission. All the *Greeks* had returned to the school, and some *new* scholars from Greek families had been received. And the school was receiving special favors from lady M'Kenzie. Indeed, among many of the Greeks there had been a decided reaction favorable to our cause, as soon as the absurd report respecting my conduct on the 24th Dec. had been corrected.

Mr. Love, in a letter written on the fourth of February, confirms the statements of Mrs. Dickson published in the last number of the Magazine, as to the groundlessness of the alleged cause of the disturbance at Corfu, and fully exonerates Mr. Buel from all blame in the matter.

Falsehoods (he says) were every where set on foot. An alarm was given in the vicinity of the crowded church, "Something dreadful has taken place. An American priest has been doing a dreadful thing. He has been here giving to the people books to destroy our Holy Orthodox Religion;—he has just entered this holy church and insulted the *saints' relics*—and reviled us while worshipping, as idolaters;—and said that he himself was God!"

Speaking on the main question, as to how this excitement affected and would affect the Greek mission, Mr. Love says, "My opinion is, that it does not invalidate the wisdom, or in any way destroy the feasibility of the Greek Baptist mission."

In the meantime (he continues) we would supplicate the prayerful attention of the Board to the consideration of a large and an immediate reinforcement to the mission. Need of help

never seemed to be so urgent as now. Surely no other mission can be in such straitened circumstances. Others, indeed, may be struggling for help, but this for existence. What we have said in other letters respecting the importance of occupying other stations, seems to be wearing at present the appearance of *necessity*. The Lord has dealt with us in judgment and in mercy. The deep waves have rolled over us, but we would render devout thanks that as yet the mission is not swallowed up. Our prayer is to the Lord, "wherefore hath he thus dealt with us," and with meekness we supplicate, "Lord what wilt thou have us to do?" At present our way is much in the dark. At Patras three individuals come daily to *read* and *pray* with Apostolos. The two converts at Corfu, and particularly Demetrius, in the midst of these fiery trials, gave us great comfort. And there are two scholars of the school which give us great encouragement. One is Greek, the other English.

### Miscellaneous Testimony

ON THE MODE OF CONDUCTING ORIENTAL MISSIONS.

*The Missionary Chronicle,*

The organ of the Old School Presbyterian Board of Foreign Missions, in its General View of Christian Missions for Jan., 1842, sums up its survey of the American Protestant Episcopal Church, in the following language.

These missionaries, have been furnished with letters of introduction from some of the Episcopal Bishops in this country to the Patriarchs of those churches. These missions, we believe, are of recent origin, and time has not yet been enjoyed for a full trial of the plan, according to which, if we understand it rightly, they are prosecuted—that of recognizing and honoring the existing ecclesiastical authorities of those corrupt churches, and of endeavoring, as a sister-episcopal church, to effect within them all needful reforms by the agency chiefly of their own priesthood and ritual. We are glad to see this experiment

made, though we have no respect for the exclusive, not to say intolerant, spirit evinced by some at least of its advocates.

#### Professor Robinson's Statements.

Prof. Robinson in his late work thus speaks on this subject while at Jerusalem, under the head of "American Missionaries."

It may not be out of place here to remark, that the objects of the American missionaries to Syria and other parts of the Levant, is not to draw off members of the Oriental churches to Protestantism; but to awaken them to a knowledge and belief of gospel truth in the purity and simplicity of its original scriptural form. To this end all the efforts of the missionaries are directed, in the hope that individuals thus enlightened, and remaining, if they choose, within the pale of their own churches, may by degrees become instrumental of diffusing into the latter, life and vigor and a love of the truth, before which the various forms of error and superstition will of themselves vanish away. The missionaries would seem thus to have taken the proper course, in going forward simply as preachers of the gospel, and not as the direct assailants of specific errors, striving to overcome darkness by diffusing spiritual light, and not by denouncing it as gross darkness. True, in this way they make less noise; for the mere presentation of truth excites less opposition than the calling in question of long cherished error; but, with the blessing of God, they are likely to reap a more abundant harvest, and exert a more lasting influence in the moral regeneration of the East.

#### Syrian Comment.

We select the following from the Boston Recorder's report of the Monthly Concert of Prayer, for January. It is an item of the intelligence communicated on that occasion, by Dr. Anderson one of the Secretaries of the A. B. C. F. M. What better comment on the inexpediency of the system of non-separation from existing churches, *whatever their character or practices*, than in the alleged tendencies of this self same *Puseyism*? Quere. How much worse is it for the Jews of Jerusalem to be directed by Mr. Nicolayson, to the pastoral care of Bishop Alexander, an evangelical man, than for the Jew of Constantinople to be recommended by Mr. Schaffler to come under the spiritual watch of the Armenian Patriarch?

Our Syrian missions are threatened more and more by Puseyism, which threatens in-

deed the welfare of the Evangelical church throughout Christendom. It is the revival of the Spirit of the dark ages, in the Protestant church. It is manifesting itself mostly in those churches where there is most of pomp and ceremony; but more or less in every denomination of Christians. The form which it assumes in relation to foreign missions, is, a fervid desire to extend "*the church*;" which distinguishes it from the true missionary spirit, which has for its object the *publication of the gospel*; the church being not the end, but a means, an instrumentality, subsidiary to the main object. What will be the final result cannot be foreseen; but it portends more evil to protestant missions, than all the unaided power and craft of Popery could possibly inflict. The proofs of an intended interference of a great foreign ecclesiastical power, which proudly refuses to recognize our humble claim even to preach the gospel any where in this perishing world, have occasioned us much anxiety within the month past, as placing the Syrian mission in jeopardy. The interference has an intimate connection with the sending of an English bishop to Jerusalem.

#### Origin of the Present Policy.

As this number will contain but a single sheet, we must still omit some matter we have prepared on the general subject. The following remarks from our own pen were published in connection with Mr. Paxton's first letter to the missionaries, in the then Connecticut Observer, for Feb. 23, 1839.

It may not be amiss, in this place, to consider some of the causes which are supposed to have led to the adoption of the present system of measures towards these nominal Christians of Southern Europe and Western Asia.

Among the earliest messengers of the churches sent abroad in modern times, to the countries bordering on the Mediterranean, was the Rev. William Jowett. A graduate of one of the English Universities, he may have been tempted, in consequence, to cherish too high a regard for any supposed relics of good, remaining around the sites of ancient learning. And although a devout and humble Christian, he went forth not as a plain missionary of the gospel, but as the "*Literary Representative*," &c., and that of a Society, (the Church Missionary,) whose members might be supposed to look with peculiar favor on the present Episcopal organization of Greek, Armenian, and other Oriental churches. It is known, that individuals of high standing in the Church of England have carried their predilections of this kind so far as to advocate a union even with the Roman Catholics.



The first American missionaries, those excellent men, Messrs. Fisk and Parsons, had they been left to mark out for themselves an independent course, might not improbably have contemplated the millions of Western Asia more as their brethren did the pagan tribes of India and the East. Disregarding the names and forms of Christianity, still lingering in its once sacred birth-place, they and their successors would have done well, it is believed, to have begun and pursued the work of preaching the gospel more as if to those who were enveloped in heathen ignorance and dead in trespasses and sins.

#### *Hindrances to a Change of Policy.*

But when a system of measures had once been entered on, intended to operate upon the half-evangelized, rather than such as held 'another gospel,' upon communities too in the mass, rather than upon individuals; it would be natural for the imagination of all the agents concerned, to be unduly filled with the idea of reclaiming not families merely, but even whole nations, to the Christian faith; forgetful, in a degree, that the true church of Christ makes no real progress in the earth, but by the accession of individual converts. The edicts of Constantine, may, indeed, constrain multitudes to assume the Christian name and submit to the outward observances of Christian duty, but "the renewing of the Holy Ghost" only can introduce men into the "church of the First-Born, whose names are written in heaven."

Such magnificent schemes of national renovation, would be likely to be reinforced and strengthened by the more recent efforts of philanthropy and classical sympathies, which were called forth by the events of the Greek Revolution. The Greeks themselves have accused the missionaries of approaching under cover of these, with the ultimate object of making proselytes. It is by no means clear that it would not have been better for the interests of the gospel, if the latter had been both free from the suspicion of double dealing and the temptation to half-way measures, which these have furnished.

From whatever causes, however, the policy in question may have been adopted and prosecuted, it is easy to see, that, after it had fairly gone into operation, the missionaries would find much for which to regard it with complacency. It is true, indeed, that on first becoming intimately acquainted with it, not only those who had been conversant with missionary labors in heathen countries, but others whose views had been derived from the general impressions of the Christian community at home, have felt and freely expressed their disappointment at its seeming defects. Gradually, however, yielding to the example of pre-

decessors, whom they had been accustomed to respect, and hearing the virtue of prudence far more commended than that of zeal, they have sunk down into a similar course. Once persuaded that quietly pursuing transactions in the closet, and holding only private conversations in one's own family circle, are best calculated to promote the progress of the gospel—and it is easy to set down to the account of injudicious zeal, or reckless enthusiasm, the suggestions of him who would 'cry aloud; spare not, and show the people their sins!' If it should more subserve the cause of Christ to pursue the even tenor of their way, engaged, perhaps, in some such work of professed utility, as translating the Holy Scriptures, or conducting schools and circulating books in the manner spoken of by Mr. P., then why should they expose themselves to the hisses of the mob or the displeasure of the constituted authorities of the land? If science, and steamships, and rail-roads do not fully soften the rudeness of semi-civilized society around them, let others who shall come after, when a goodly number of well disposed persons shall be ready to join with them, receive and bear about in their bodies the marks of the apostles of Jesus Christ. Besides, and it should be added, as a palliation for any real or seeming shrinking back from an open and full publication of the gospel, the times are altered since the days when Peter and Stephen, Paul and Silas were its first preachers. Then these leaders stood in the fore front of the hottest battle. But now the foreign protection, enjoyed by the missionary, ought to make him more tender, and may render him unduly so, of exposing hopeful converts to a persecution, of whose violence, his own exposure to it will not enable him to judge.

Nor are the missionary directors at home, fully exempt from the influence of sinister motives. The pride of consistency pleads strongly in favor of a course which has been adopted and defended before the world. The desire, too, so apparent on the part of those who manage the benevolent operations of our day, to have every thing appear prosperous, must naturally be averse to measures that may cause some of its thousands of Bibles and tens of thousands of tracts to share a similar fate with many of the living words of our Lord and his apostles, against which the multitudes contradicted and blasphemed.

These considerations are, it is believed, of sufficient weight, at least to receive a full and fair examination. Whether the objection to the present policy be well founded or not, they ought to be prayerfully and dispassionately pondered, and it would seem highly inexpedient to permit only the contrary views to be brought before the Christian public. Especially may it be doubted, whether conscientious fears of the defects of the present mode of con-

ducting missions, are a valid reason for excluding those who cherish them from the missionary field.

#### SELF-DIRECTING MISSIONS.

The case of Mr. Paxton is alluded to in the concluding remark above, as also at the close of the March number. Regard, however, for personal feelings, prevents us from deriving the argument we intended, in favor of self-directing missions, from the measures which were adopted to hinder his views from taking root in the Mediterranean. We ourselves were witness to the extreme irritation which they caused at Smyrna. The subject matter of his Letter was known to some of the Missionaries of the American Board, when the Editor proposed to read it before the Smyrna Union Missionary Conference. So much excitement was produced by this bare proposition, that on the suggestion of Rev. Mr. Calhoun Agent of the American Bible Society, it was laid aside for the purpose of engaging in prayer. Rev. Mr. Smith set off immediately afterwards in haste for Beyrout, with a remark something to this effect, that he feared Mr. Paxton would undo all the good he, Mr. S., had done. We mention these facts with pain, but we do not believe even if Mr. Paxton is in an error, that the course pursued is the proper one to prevent its growth. Unless we much mistake, Mr. P.'s views are destined to have a fair examination, both among the churches at home, and on missionary ground.

#### *Jamaica Mission.*

We have several times alluded to this mission, which is in all its important features, self-directing, and, to a very considerable extent, self-supporting. While casting about for materials to complete an historical sketch, we have fallen in with the following in the Connecticut Observer, of Oct. 12, 1839.

In a late number of the Observer the attention of our readers was called to an effort, now in progress, to carry the gospel to the recently emancipated negroes of the British West Indies. We have since gathered more facts, both in relation to the field, and to the plans of those who have devoted themselves

to this work; and we are happy to have it in our power to aid the cause by bringing it *again* before the minds of those who love the cause of missions, and who feel that the salvation of the colored man is an object worthy of their sympathies and support. It appears that the Rev. David S. Ingraham, formerly a member of Lane Seminary, Ohio, but subsequently of the Oberlin Collegiate Institute, was the first to enter on this work of a self-supporting mission; which he did in the fall of 1837, near Kingston, Jamaica. Several letters, published in the papers, show how he was received by that ignorant yet interesting people. Although feeble when he arrived, he writes that he has been able to preach every Sabbath, and generally from five to eight times a week. With the aid of his wife and a young gentleman, James A. Preston, of Clarendon, Ohio, who went out with them for his health, he commenced a school, which is still in operation. After spending a year, very beneficially to his health, Mr. Preston returned to this country, and has furnished many interesting facts, showing the intense anxiety of the colored people for the gospel and their readiness to make sacrifices to enjoy it.

Since 1837 several persons have visited that island, who concur in representing it to be a field where immediate effort, in the cause of education and Christianity, is urgently demanded, and where the prospects of success are most cheering.

In a letter to the Rev. George L. Hovey, one of the missionaries, Mr. Preston states:

The circumstances of the people are such that many teachers *must* be had. Mind has been unchained, and its dormant energies are awaking—its thirst for knowledge burning. Parents are beginning to call their children "mine," and they must and will have them educated. The whole people have been famishing now a long time. Say they, "we be quite hungry for bread"—"we more than happy to have minister come to teach we."—Never shall I forget the scenes which I witnessed there. At one destitute place where the gospel had never been preached to the people, when brother Ingraham told them he would come up once in two weeks, and preach to them they all leaped upon their feet crying out, "Lord bless you massa—we more than happy to have you come—we quite hungry—we quite hungry massa for the good word. Do come and teach we." Thus they went on for some time. "Some of us old," say they, "and can no longer go to Kingston, (20 or 30 miles) to chapel; do come, minister. Our children have no teacher—we ignorant—can't teach them—do bring us teacher." Said an old gray headed man to me, "massa, me come down to your chapel if you teach me to read." He lived fifteen miles off.

Mr. Preston is the same brother, who is



now among us, with his wife, completing his outfit, while waiting for a passage to the former scene of his labors. Mr. and Mrs. Renshaw sailed early in May for the same destination. Before leaving, Mr. R. favored us with a hasty memorandum of the different stations.

1. *Oberlin Station*; at St. Andrews, 16 miles from Kingston, for which he has been collecting funds to erect a chapel. *C. Stewart Renshaw*, Missionary.

2. *Bethel Station*; at St. Thomas in the Vale, 6 miles from Oberlin and nearer to Kingston on another route. *Ralph Tyler*, Missionary.

3. *Brainerd Station*; in St. Mary's, 10 miles in the interior from Oberlin Station. *Julius O. Beardsley*, Missionary.

4. *Elliot Station*; in St. Mary's 6 miles beyond Brainerd Station. *George Hovey*, Missionary.

N. B. Brother Preston had this station in view, when first invited to return.

*Claremont*, St. Ann's, at the N. W. end of the Island, is a station of the London Missionary Society, from which Brother Hovey has lately removed to Elliot Station.

5. *Devon Pen.*; is 12 miles from Oberlin Station in another direction, with Scott's Hall, an out station to the Baptist Mission, intervening. *Hermitage* is 6 miles beyond Devon Pen, in St. George's. *Wm. H. Evarts*, Missionary to the two, residing at the latter.

### Summary of Intelligence.

*Provisional Foreign Mission Committee.*—With the greatest satisfaction, we learn the appointment of a Committee under this title, by the American Baptist Anti-Slavery Convention, at their recent session in Boston. The following is the list of its members. In our next we shall give the details of the plan, which was adopted with almost entire unanimity.

*Provisional Foreign Mission Committee.*  
S. G. SHIPLEY, Boston, Chairman.  
H. K. GREEN, Charlestown, Cor. Sec'y.  
C. W. DENISON, Newton, Rec. Secretary.  
TIMOTHY GILBERT, Boston, Treasurer.

James Loring, J. N. Barber, Rev. John Blain, N. Colver, Jacob Knapp, G. Reed, Com., C. P. Grosvenor, C. T. Hildreth, Elon Galusha.

*The Congregational Anti-Slavery Convention*, meets also in Boston the last week in May. May they be guided to similar desirable results for the benefit of their denominational associates.

P. S. Just as the above was made up, we have learned verbally from a friend that considerable opposition was made at the Convention to any Provisional Foreign Missionary operations. A Committee was however appointed of three from each State, to report on the subject at a meeting to be called hereafter. Until, then, some future definitive action, will not our Congregational friends, whose minds are made up on the subject, rally around the Union Missionary Society.

### Impromptu,

*On hearing a Missionary Sermon from Rev. Dr. P.*

BY REV. CHARLES W. DENISON.

They tell us that we do not feel  
For Pagans o'er the wave;  
As if our hearts are turned to steel,  
While bleeding for the slave!

They tell us that we cannot hear  
The cry from idol lands;  
As if it stunned a brother's ear  
To loose a brother's bands!

They tell us we forget to pray  
For the dark Heathen shore;  
As if it chilled our faith away,  
To kneel the bondman o'er!

They tell us that we will not pour  
Our offerings o'er the sea;  
As if 'twould stint our gifts the more  
To set the captive free!

But no! 'tis universal man  
We love, and toil to save;  
For 'tis a part of God's great plan,  
To disenthral the slave.  
*Newton, Mass.*

## American Missions among the Oriental Churches.

### Episcopal Board.

*GERECE; Athens*: 1830; Rev. J. Hill and wife; several female teachers, twelve Greek teachers, and nearly 800 scholars, of whom 356 are in the Infant School, and more than half of the whole number are girls. *Crete*: 1837; Rev. G. Benton and wife, two female teachers and two Greek teachers and about 460 scholars.

*TURKEY; Constantinople*: 1839; Rev. J. J. Robertson, D. D. and wife. This mission is intended for the welfare of the Greeks. *Mardin*, in Mesopotamia: 1841. Rev. H. Southgate and wife. Appointed with special reference to the Jacobite Syrian Church.

### Baptist Board.

*IONIAN ISLANDS; Corfu*: H. T. Love, R. F. Bael, preachers; Mrs. Love, Mrs. Buel; Mrs. H. E. Dickson, school teacher. Demetrius, nat. as.

*GREECE; Patras*: Apostolos, nat. as.

*ALBANIA; Yoannina*.

Mrs. Dickson returned to Corfu in April. Mr. and Mrs. Buel arrived in June. The latter are resident temporarily at Malta. The general aspect of this mission is encouraging, notwithstanding the ill health of the missionaries now at Corfu, and Mr. Buel's retiring to Malta. Religious inquiry is on the increase. Several at Corfu give evidence of their conversion to God, and one Greek has been baptized. The church has 8 members, of whom 3 are Greeks. At Patras a prayer meeting of 6 or 8 Greeks has been established. The town authorities have requested the mission to supply the public schools with Scriptures and Tracts. Yoannina has lately been adopted as a station of the Board, and will be occupied as early as practicable.

### Presbyterian Board.

The mission undertaken at *Smyrna*, by the Western Foreign Mission Society, with which the Editor had some connection, was discontinued, shortly after its transfer to this Board.

### EUROPEAN MISSIONS.

#### Church Missionary Society.

*MALTA*: 1815; Rev. C. F. Schlieuz, Rev. S. Gobat; P. Brenner, assistant; three translators; one printer. Chief employment of the mission, translating and printing, in Greek, Arabic, Turkish, &c.

*GREECE; Syra*: 1827; Rev. F. A. Hildner, Rev. J. T. Walters; one European teacher; eleven native teachers, of whom six are female; scholars—305 boys and 312 girls. Mr. W. has now, it is thought, withdrawn.

*ASIATIC TURKEY; Smyrna*: Rev. J. A. Jetter, Rev. P. Fjellstat; one translator.

N. B. The Greek Church still continuing unfriendly, and the health of the missionaries failing, this mission, has, it is believed, been abandoned.

*EGYPT; Cairo*: 1826; Rev. W. Kruse, Rev. J. R. T. Lieder; nine native teachers; scholars, upwards of 200—of whom some are boarders, and many are girls, about 30 Mahommedans, and the others belong to the Coptic and other Christian Churches.

*ABYSSINIA*: 1831; Rev. C. W. Isenberg, Rev. J. L. Krapf.

#### London Missionary Society.

*IONIAN ISLANDS; Corfu*: 1819; Rev. J. Lowndes.

N. B. The mission of this Society at Malta, was abandoned some years since, and it appears to be their intention to discontinue their work in the Mediterranean.

#### Wesleyan Missionary Society.

*MALTA*: 1823; Rev. T. N. Hull; members, 75; scholars, 65. The stations at Alexandria and in the Ionian Islands are relinquished. The labors of this Society were chiefly directed to the British Residents.

#### London Jews Society.

This Society has missionaries at Jerusalem, Constantinople, Smyrna, and Algiers, whose labors are confined to the Jews. The establishment of a Hebrew Christian Church, and the appointment of a Protestant Episcopal Bishop of Jerusalem, under the sanction of this Society, and with the encouragement of the King of Prussia, is the most prominent event of the last year.

From the above, and from the March number of the Herald, it will be seen that missions to the Oriental Churches are now mostly confined, to English and American Episcopalians, and to the American Board of Commissioners for Foreign Missions.



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## *Missionary Harvest from Anti-Slavery Seed Time.*

We copy the following Anecdote and accompanying remarks, from the Anti-Slavery Almanac, under the head of "Fruits of Emancipation."

The liberality of the freed Christians in the West Indies, in contributing money from their scanty resources for the furtherance of the Gospel, is most remarkable, and may well attract the attention of those managers of benevolent societies in the United States, who are courting the patronage of a handful of slaveholders, forgetful of the time to come, when three millions of emancipated Americans will throng with their gifts to the treasury of the Lord.

The following anecdote, related by a minister from the West Indies, at a missionary meeting in England, is copied from the London Chronicle:

"You will perceive a considerable increase in the income of the station during the past year. That increase has been chiefly owing to a great effort which the people are now making towards a new chapel. In many instances I was obliged to restrain their liberality. One incident occurred which I shall never forget. In calling over the names, to ascertain how much they could give, I happened to call the name of 'Fitzgerald Matthew.' 'I am here, sir,' he instantly replied, and at the same time, I saw him hobbling with his wooden leg out of the crowd, to come up to the table pew, where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was, however, forcibly struck with his apparent earnestness. On coming up, he put his hand into one pocket, and took out a handful of silver wrapped in paper, and said, with a lovely kind of abruptness, 'That's for me, massa.' 'Oh,' said I, 'keep your money at present, I don't want it now, I only wanted to know how much you could afford to give; I will come for the money another time.' 'Ah massa,' he replied, 'God's work must be done, and I may be dead,' and with that he plunged his hand into another pocket, and took out another handful of silver, and said, 'That's for my wife, massa.' Then he put his hand into a third pocket, and took out a somewhat similar parcel, and said, 'That's for my child, massa,' and at the same time giving me a slip of paper, which somebody had written for him, to say how much the whole was. It was altogether near £3 sterling—a large sum for a poor field negro with a wooden leg. But his expression was to me worth more than all the money in the world. I have heard eloquent preachers in England, and have felt, and felt deeply under their ministrations; but never have I been so impressed with anything they have said, as with the simple expression of this poor negro. Let me never forget it; let it be engraven on my heart; let it be my motto in all that I take in hand for the cause of Christ—'God's work must be done, and I may be dead.'"

From the Anti-Slavery Record.

### **For the Concert of Prayer for Slaves.**

Gather to your solemn meeting,  
Ye who weep for human woe;  
God is never tired of greeting  
Those who seek his face below:—  
Sought for humbly,  
Rich his mercies ever flow.

Pray for those in cruel fetters,  
Bound by avarice and pride.  
Pray for those to whom the letters  
God hath written are denied:—  
Lord in mercy,  
Break the power thy word to hide.

Pray for sold and banished brothers,  
Whom their bartered sisters mourn.  
Pray for broken-hearted mothers  
From their smiling infants torn;—  
Griefs too heavy,  
Grace not helping, to be borne.

Pray with tears for proud oppressors,  
Trampling on the truth they hate.  
Pray for reprobate professors  
Hastening to a darker fate:  
Oh! let mercy  
Check them ere it be too late.



THE  
UNION MISSIONARY HERALD.

Vol. I. Regular No. 4.

JUNE, 1842.

Whole No. 6.

CONTAINING  
THE PROCEEDINGS OF  
EVANGELICAL AMERICAN MISSIONS,  
**Not connected with Slavery;**  
AND A GENERAL VIEW OF  
OTHER LIKE BENEVOLENT OPERATIONS.

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Edited and published monthly, by JOSIAH BREWER, late Missionary to the Mediterranean.  
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## **N. B.—To Subscribers and Patrons.**

Preparation of the plate and other causes have delayed this number. It likewise contains but one sheet, as a compensation for former numbers, which have exceeded two sheets—the stipulated quantity of matter.

## **Agents for the Union Society and Herald.**

Rev. John W. Lewis, is requested to make report of his Agency for the Union Missionary Society and for the Union Missionary Herald.

Rev. Francis Hawley after some months' very satisfactory Agency for the U. M. Society, has thought it his duty to accept an appointment from the Anti-Slavery Society of Eastern New York.

## **Exchanges.**

Editors and Publishers of Periodicals, heretofore exchanging with the Herald, are hereby respectfully requested to direct their papers instead, either to the *Charter Oak* or *Connecticut Observer*. The Herald will be cheerfully sent to all Periodicals wishing it, but should any now receiving it, choose to discontinue, they will please note "Stop."

## **Monies Received for the Herald.**

FOR OR FROM THE FOLLOWING INDIVIDUALS \$1, EACH.

William Temple, Moses Pettengill, Almira Hunt, Mrs. Mary Satterlee.  
Homer M. Dagget, \$4.  
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## **Greece.**

EXTRACTS FROM MR. BREWER'S JOURNALS.

### *Visit to Corinth.*

I had undertaken a tour in the Archipelago and Morea, for missionary observation and circulation of the Scriptures, in company with the Rev. John Hartley, of the (British) Church Missionary Society. We landed on the main at Napoli di Romania, the principal fortress then possessed by the Greeks, and went forward after a few days, to Argos, two hours distant. Looking at Liberated Greece only in her limited territory and resources, and her intestine divisions, her cause appeared most hopeless. The Egyptians occupied the continent, with the exception of Napoli, Corinth, and the adjacent territory, to within a day's march. Scarcely a month had gone by, since the rival parties of Moreotes and Roumeliotes had been engaged in deadly controversies at Napoli and Argos, and scores were there butchered in civil war.

But in the cabinets of Monarchs it was determined, and, what is of infinitely higher importance, in the councils of the King of kings, that Greece should become at least, severed from Turkey, if not in the best sense free.— Little did we think however, at setting out on the morning of the following date, that the bloody seal of the battle of Navarino, was that very day to be set to her independence.

### *Departure from Argos.*

Argos, Oct. 20, 1827.

Some hours before day our little company was in motion. The General of the district had furnished us with three soldiers, who with our

surgees, or horse drivers on foot and ourselves on horseback, presented a somewhat formidable appearance.— We passed the dry shallow gravelly bed of a wide stream, the classic Inachus, and bridges over two others more deep. Lights in different parts of the level and fertile plain, shewed the situation of its numerous villages. We met groupes also of the wretched inhabitants at this early hour, hastening to join the multitudes whom we saw already assembled yesterday, to traffic at the periodical market, for bread and other necessities of life. Occasionally too, we passed flocks of sheep, of which we had intimation by the barking of dogs and the songs of our companions in reply.

### *Ruins of Mycenæ.*

Before the day had dawned we halted after two hours' ride, on the site of the ancient Mycenæ, near what was formerly called the Treasury of Atreus, but more recently is designated as the *Tomb of Agamemnon*. This structure which has been opened within a few years, is a high conical building of stone, with two chambers of very unequal size. Over both the outer and inner doors is a triangular opening, and the whole is now, and perhaps was originally covered with earth. The stones composing it are of great size and of the breccia which constitutes the adjacent rock. Our guides lighted up a brush wood fire, which enabled us to take a better view of the interior.



The hill of the *Acropolis* to which we ascended, has little worthy of note. It could hardly have been a place of much strength, as the adjacent higher hills were apparently within bow shot.

But the object of decidedly the greatest interest, is the principal gate, commonly called the *Gate of the Lions*. My classical companion, a graduate of the University of Oxford, could hardly repress his emotions while sitting down over the very passage, through which Agamemnon went forth twelve centuries before Christ to the Trojan war. Indeed it seemed like communing with the world's gray fathers, to look on works of art, which had already stood for centuries, when the temple of Solomon was built.

Our observation of the ruins of Mycenæ was too hurried to go much into detail. The following selected summary may in this connection gratify some readers.

The Gate of the Lions is pronounced by Sir W. Gell to be "the earliest authenticated specimen of sculpture in Europe." The ancient custom of consecrating gates, by placing sacred images above them, has existed, Dr. Clarke remarks, in every period of history; and he instances the holy gate of the kremlin at Moscow, called the Gate of our Saviour, in passing through which every male, from the sovereign to the peasant, must be uncovered. Among many nations, the citadel was frequently of a sacred character, being at once a fortress and sanctuary. To the homage rendered at the entering in of sanctuaries, he remarks, we have frequent allusions in the Scriptures. "Likewise the people of the land shall worship at the door of the gate before the Lord." &c.—Ezek. xlv. 5. "The Lord loveth the gates of Zion." &c.—Psalm lxxxvii. 2. See also Psalm ix. 14; cxviii. 19. Mycenæ has preserved for us, in a state of admirable perfection, a model of one of the oldest citadels in the world; and also a plan of those gates where not only religious ceremonies were performed, but also the courts of judicature were held. See Gen. xxiii. 10, 18. Dent. xvii. 5, 8; xxi. 19; xxii. 15; xxv. 7. Ruth, iv. 1. 2 Sam. xv. 2. Job, xxix. 7. Psalm cxxvii. 5. For this purpose, it was necessary that there should be a paved court, or open space, in the front of the Propylæa, as it was here that kings and magistrates held their sittings upon solemn occasions. It is said of

the kings of Judah and Israel, that they sat on their thrones 'in a void place.' 'Or floor,'—1 Kings xxii. 10, in the entrance of the gate of Samaria, 'where 'all the prophets prophesied before them.' The gate of Mycenæ affords a perfect commentary upon this and similar passages of Scripture. The walls of the acropolis project in parallel lines before the entrance, forming the sort of area or oblong court before the Propylæa, to which allusion is thus made; the markets were always held in these places, 2 Kings vii. 18, as is now the custom before the gates of Acre, and of many other towns in the East."

The entrance to the tomb of Agamemnon, says Dr. Clarke, built with all the colossal grandeur of Cyclopean architecture, is covered with a mass of breccia of such prodigious size, that, were it not for the testimony of others who have since visited the tomb, an author, in simply stating its dimensions, might be supposed to exceed the truth. We carefully measured this mass, and found it to equal twenty-seven feet in length, seventeen feet in width, and four feet seven inches in thickness. Mr. Dodwell says, three feet nine inches in thickness, agreeing in the other measurements, and the specific gravity is calculated to be about 133 tons, "No masses, except those of Egypt and Balbec, can be compared with it." There are other stones also of immense size within the tomb; but this is the most considerable, and perhaps it may be mentioned as the largest slab of hewn stone in the world, excepting, perhaps, Pompey's Pillar. The diameter of the circular chamber is sixteen yards, but the dimensions of the square apartment do not exceed nine yards by seven. We did not measure the height of the dome, but the elevation of the vertex of the cone from the floor, in its present state, is stated by Sir W. Gell to be about seventeen yards."

#### *Mycenæ to Corinth.*

The music of the birds, the diversified robe of green with which the hills were clothed, the fragrance of the thyme and other strongly odoriferous herbs, made the coming on of day delightful indeed. As we climbed the mountains also, we found them reddened with the blossoms of the heath. Here too for the first time, I saw the *arbutus*, or strawberry tree in bloom, which in size and appearance resembles the *kalmia* or laurel of New England. We gathered in considerable abundance its ripe red fruit, but found it *strawberry* in form and

color, rather than in taste. What it lacked in this last respect, however, was more than compensated in my own mind, by its two fold associations with early classical studies and childhood's enjoyments.

Our route was through the rugged pass of Dervenaki, in one part of which my horse stumbled and seriously injured my limb. About mid-day we reached the summit from which the road begins to descend towards Corinth. Behind us in full view was the gulf of Napoli and the Acropolis and plain of Argos, extending in a ravine almost up to our feet. On the other side still nearer were the citadel and plain of Corinth, environed by hills.

Here in this favorable spot, was a most destructive assault made by the Greeks upon the Turkish army under Drammali Pasha on its retreat from the Morea. An entrenchment still remains thrown up, as we understood our military guides, on that occasion, and easily cut in the loose friable *argillite*.\* The pass as we descended, was still whitened with the bones of men and animals, that were then slaughtered; the soldiers pointing to the former, with their wanted epithet "*skuloi*," "dogs!" In Modern Greek, a different word is used to express the death of a man and a beast, and it is the latter which Greek *Christians* universally apply to Mahomedans. The gospel has yet to subdue passions more ferocious than the Nemean lion, which is said to have infested the neighboring defiles, and games in honor of whose destruction by Hercules were celebrated at Nemea, on another and more level route to Corinth, at no great distance on our right.

The plain into which we gradually

emerged we found still more verdant, with a small stream winding through its midst. Afterwards succeeded a clayey soil, with deep ravines and occasional streams running in the direction of the Corinthian gulf. At length having crossed one of the most considerable we came out upon the fertile plain of Corinth. Here too amidst its olive groves, as well as on the heights above, we saw the desolating footsteps of war. It was estimated that at least a third part of the trees had been wantonly destroyed by the different invading armies, which have from time to time had possession of the isthmus.

We made our way to the collection of miserable hovels where stood the far famed city of Corinth, about a mile from its towering citadel, the *Acrocorinthos*. At no place in our tour have we seen such indisputable signs of wretchedness. With difficulty could we procure materials for a frugal meal. Being considerably unwell from fatigue and the bruise I had received, I only desired for myself to boil a handful of rice, carried with us against such emergencies.—But so much more numerous and urgent were the wants of other companies, which had previous claims upon the fire of the principal cook, a Greek ecclesiastic, and his *cacciarella*, or copper boiler, that I began to feel seriously inconvenienced before my turn came.

#### *History of Corinth.*

From the Church Missionary Chronicle, and the Modern Traveller, we here introduce a brief history of this renowned city, and Mr. Hartley's sketch of the same journey.

There is scarcely any one of the seats of ancient magnificence and luxury that calls up more vivid and powerful associations, than are awakened by the name of this once opulent and powerful city. Corinth, "the prow and stern of Greece," the emporium of its commerce, the key and bulwark of the Peloponnesus, was proverbial for its wealth as early

\* In the hill below, *breccia* and *lime stone* alternate, and the elevation by our side was apparently of the latter rock.



as the time of Homer. Its situation was so advantageous for the inexperienced navigation of early times, that it became of necessity the centre of trade. The circumnavigation of the peninsula was tedious and uncertain to a proverb; while at the Isthmus, not only their cargoes, but, if requisite, the smaller vessels might be transported from sea to sea. By its port of Cenchrea, it received the rich merchandise of Asia, and by that of Lechaum, it maintained intercourse with Italy and Sicily. The Isthmian Games, by the concourse of people which they attracted at their celebration, contributed not a little to its immense opulence; and the prodigality of its merchants rendered the place so expensive, that it became a saying, "It is not for every one to go to Corinth." Prior to its barbarous destruction by the Romans, it must have been an extremely magnificent city. Pausanias mentions in and near the city; a theatre, an odeum, a stadium, and sixteen temples. That of Venus possessed above a thousand female slaves.

The Grecian city was destroyed by Roman barbarians. "A dispute, in which the Roman senate interposed, produced a war equally fatal to Grecian liberty and to Corinth. The general of the Achæans was defeated, and fleeing into Arcadia, abandoned this city.—Lucius Mummius, who commanded the Roman army, apprehensive of some stratagem, did not enter until the third day, though the gates stood open. The Corinthians were put to the sword, or sold as captives, and the city was pillaged and subverted. The historian Polybius, who was present lamented, among other articles, the unworthy treatment of the offerings and works of art; relating, that he saw exquisite and famous pictures thrown neglectfully on the ground, and the soldiers playing on them with dice. The precious spoil was among the prime ornaments of Rome and of the places in which it was dispersed. The town lay desolate until Julius Cæsar settled there a Roman colony, when, in moving the rubbish and digging, many vases were found, of brass or earth finely embossed.

When "the republics of Thebes and Argos, of Sparta and Athens, were lost in a single province of the Roman empire," which, from the superior influence of the Achaean league, was usually denominated the province of Achaia, Corinth became the capital and the residence of the pro-consul. (Acts xviii. 12.) Hither St. Paul came from Athens, A. D. 52, and continued a year and six months in the city, which appears to have been the furthest point southward of his travels in Greece. Having "shorn his head in Cenchrea," in consequence of a vow, instead of proceeding to the Peloponnesus, he sailed thence to Ephesus on his way to Syria.

His two epistles, to the Christian Church at Corinth, written from Ephesus and Philippi, A. D. 56, 57, indirectly prove the licentious state of public morals in the colonial capital.

"The Roman colony was reserved to suffer the same calamity as the Greek city, and from a conqueror more terrible than Mummius,—Alaric, the savage destroyer of Athens and universal Greece. In a country harassed with frequent wars, as the Peloponnesus has since been, the Acrocorinthos was a post of too much consequence to be neglected. It was besieged and taken in 1459 by Mahomet II.; the despots or lords of the Morea, brothers of the Greek emperor who was killed in defending Constantinople, refusing payment of the arrears of the tribute which had been imposed by Sultan Morat in 1447. The country became subject to the Turks, except such maritime places as were in the possession of the Venetians, and many of the principal inhabitants were carried away to Constantinople. Corinth, with the Morea, was yielded to the Republic at the conclusion of the war in 1698, and again by it to the Turks in 1715."

"The present town of Corinth," says Mr. Dodwell, describing its appearance in 1805, "though very thinly peopled, is of considerable extent. The houses are placed wide apart, and much space is occupied with gardens. The chief produce of the territory is corn, cotton, tobacco, and oil, and a better wine than that of Athens, which the Turks quaff freely in spite of their prophet, in order to counteract the bad effects of the air, which in summer is almost pestilential. A thick dew falls during the night; and early in the morning, every thing is as wet as if it had been drenched with rain.

"The Acrocorinthos, or acropolis of Corinth, is one of the finest objects in Greece, and, if properly garrisoned, would be a place of great strength and importance. It abounds with excellent water, is in most parts precipitous, and there is only one spot from which it can be annoyed with artillery. This is a pointed rock, at a few hundred yards to the southwest of it, from which it was battered by Mehamed II. Before the introduction of artillery, it was deemed almost impregnable, and had never been taken except by treachery or surprise. It shoots up majestically from the plain to a considerable height, and forms a conspicuous object at a great distance: it is clearly seen from Athens, from which it is not less than forty-four miles in a direct line.—Strabo affirms, that it is three *stadia* and a half in perpendicular height, but that the ascent to the top is thirty *stadia* by the road, the circuitous inflections of which render this no extravagant computation. The Acrocorinthos is at present regarded as the strongest fortification in Greece, next to that of Nauplia in

Argolis. It contains within its walls, a town, and three mosques. Athenæus commends the water of the fountain Peirene in the Acrocorinthos as the most salubrious in Greece. It was at this fount that Pegasus was drinking when taken by Bellerophon.

Sir George Wheler says, in 1675, "We went thither on horseback, it being a good hour's work to get up to it from the town; for it is a mile hence to the foot of the hill; and thence a very steep way up, with many windings and turnings, before one arrives at the first gate.

The first gate we came to is plated with iron, where we were made to alight to go in on foot. This side of the rock is well covered with houses; for not only those who still reside here, as well Turks as Christians, have their houses and families there, but, for the most part, even those who dwell below in the town, have houses also in the castle, where they keep all their best goods safe from the frequent and very uncourteous visits of the corsairs, and thither, upon the least alarm, they come flocking with all they can bring with them; the houses below being either houses of pleasure belonging to Turks of quality, or such as have been built both by Turks and Christians for the greater convenience of trade and business.

"There are three or four mosques in the castle, and five or six small churches; but most of these are ruined. The *catholica* is kept in repair, but is a very mean place for such an ecclesiastical dignity. In it we saw two old manuscripts of the Scriptures, divided according to the usual readings of the Greek Church, and two liturgies of St. Basil, which we took to be very ancient, because written upon long scrolls of parchment upon rollers of wood. But, as to the two epistles written to this church by St. Paul, we had but little account, and as little of their zeal to his doctrine as anciently. Under the walls of the castle, towards the town, is a little chapel hewn out of the rock, and dedicated to St. Paul.—The truth is, the Christians here, for want of good instruction and able and faithful pastors to teach them, run daily into apostasy, and renounce their religion for the Turkish superstition upon every small calamity and discontent that happens to them; and this not only among the common people, but even the priests also.

#### Mr. Hartley at Corinth.

At Mycenæ, we examined those wonderful remains of the Heroic Ages—the Tomb of Agamemnon, and the Gates of the Lions.—If any thing earthly could have withstood the attacks of time, these massy walls would have bid fair to do so—but *vanity of vanities, all is vanity!*

After leaving Mycenæ, we passed over uncultivated hills. The fruit of the arbutus was now becoming ripe, and afforded us refreshment. On the highest point to which we mounted we had a view of Argos on one side, and of the citadel of Corinth on the other. This was a spot, interesting also from the recollection of the terrible overthrow which the army of Dramali Pasha (styled also Machmut Pasha) received here. The bones of the Turks still attest their calamity. We noticed a large quantity, particularly in the bed of a mountain torrent, to which the rains had conveyed them. After leaving the hills, we found cultivation in the plain. Toward evening we arrived at Corinth. Corinth is now a miserable heap of ruined hovels, affording very insufficient shelter to some wretched outcasts of Roumelia. The best accommodation which we could find for the night had one side wholly exposed to the weather. It was once said of Corinth, *I have much people in this city.* (Acts xviii. 10)—it would be difficult, now, to find a single *Crispus*, or *Gaius*, or *house of Chloe*. The disposition of *Gallio*, who was at that time *Deputy of Achaia*, seems to be descriptive of all, who at present reside here: *they care for none of these things*. Even Infidelity is not wanting. I was endeavoring to offer consolation to some of the wretched inhabitants, derived from hope of a better world—"Who ever came back from thence, to tell us if it really exists?" was the reply.

#### The Acropolis of Corinth.

Oct. 21, 1827.

My companion having letters of introduction to the Commandant of the castle, though it was the Sabbath, we thought it duty to exchange our exposed and unhealthy situation for better lodgings above. Early in the morning therefore, we were on our way to the Acrocorinthos. We had left a copy of the New Testament among the miserable fugitives below, on condition that one of their number should read to the remainder "all the words of this life." As we ascended the hill, we saw the excavated sides of the rock crowded with otherwise shelterless people. A young female in scanty and tattered attire, came forth and exclaimed, "They have killed my father and my mother and will you not give me a *para* to



buy bread." We were afterwards assured that within the district of Corinth were a multitude of destitute orphan children, who had fled hither after the capture of Athens. With all the exertions which can be made for their relief, the coming winter must be one of extreme suffering.— Yet there is reason for hope and thanksgiving, judging from the movements of the Allied Powers, that this may be the last year of war.

We made our way without hindrance to the quarters of Giavella, the commander of the castle, from whom we received a most hospitable reception. Giavella is one of five *epitropoi*, or commissioners, to whom the Greek government have confided the castle and district of Corinth. He is a Suliote by birth, and after the downfall of his native state, with others of his kindred and countrymen, he had held military service in the Ionian Islands. Embarking in the present struggle for Grecian independence, he and several still around him, were in the memorable siege of Missolonghi. Many particulars of this catastrophe were related by them and weapons hanging against the walls of the apartment were pointed out, with which some who were as yet but boys, had cut their way through the hosts of the besiegers. Among his train was a brother, who was destined for the priesthood, but like others not a few has been induced to exchange the church and cloister, for the camp and the castle. One also of his suite, an uncle, had acted as an interpreter to Lord Nelson in different parts of the Mediterranean. On handing a New Testament to Giavella himself, it was gratifying to see with what readiness he turned to the Epistles to the Corinthians.

While preparation was making for dinner, in the room where we had likewise found our friendly host

through indisposition still in bed, we walked out to the highest of the three hills within the fortress, where I sat, and as I love to do on visiting these sacred scenes, made a brief record on the spot as follows.

"OCT. 21.

"I am sitting on the highest summit of the citadel of Corinth. Before me is its low narrow isthmus, and the two gulfs indenting it with bays on either side. On the right is the village and port of Cenchrea, whence St. Paul sailed on his return to Syria. Beyond are the hills of Attica, while Parnassus and the mountains of Bœotia stretch along towards the left. Behind, Taygetus, and the mountainous region of the Peloponnesus complete the circuit. Salamis, Egina and the adjacent islets enliven the eastern gulf. In this the only vessel to be discovered is a little Ipsariote at anchor at the landing place of Cenchrea, while the steam ship of war and a single caique are to be seen moving in the Corinthian gulf. Here at our feet below, the Apostle Paul encouraged by a vision from heaven, continued preaching a year and six months, and here again, though Corinth is now almost a desert, it cannot be doubted, will the Lord in years to come, gather "much people" to himself.

We left for distribution among the different *Capitani*, half a dozen New Testaments and as many Tracts as we could spare, perhaps the only religious books with which the garrison was furnished. To these I added also most of the little stock which my medicine chest afforded.

The castle which has several times been taken and retaken in consequence of famine, had now only a short supply of provisions. Some idea may be formed of its lack of what we are accustomed to regard

almost as the necessaries of life, by mentioning that the General's table was supplied with only two plates, and to make good to us guests the complement of knives and forks the relics of different ages, he himself drew out a knife from the scabbard by his side.

Corinth to Cenchrea.

OCT. 22.

Took our departure from the citadel, under the conduct of a single soldier. While our horses were with some difficulty collecting in the town, I offered to minister to the sick, who were found amongst the ruins. Of the eight or ten whom I saw, most appeared to be suffering from a want of proper food. "We have eaten herbs only, so long," said one, "that we cannot but be sick."

Our route led us from Corinth to Cenchrea, which retains its ancient name, with but a slight variation. It is scarcely two hours distant and is still its summer landing place. On our way, we were passed by a party of four or five soldiers, who had broken up from the camp of Gen. Church at Vostitza in the direction of Patras, for the want as they said of bread. We had already learned that an attempt on Missolonghi was projected, of the recapture of which our Suliote friends seemed to entertain little doubt. We met likewise the greater part of a regiment, moving along irregularly, which had been encamped without the Isthmus, watching the movements of the Turks in that direction, but were now moving down with the expectation of shortly attacking Patras.

The wind being contrary, we sought shelter for the night in a mud wall shed, in which, notwithstanding, the collector of the port had his quarters. Called afterwards on Notaras, the commanding general of the dis-

trict, whose *marquee* was spread near the sea, over a thick layer of evergreen bushes. He very politely requested us to take up our lodgings with him, and on our declining, insisted upon our staying to dinner, which was served up in very good style.—Notaras belonged to the old Greek Aristocracy, and we afterwards understood that serious charges were brought against him for undue revenue exactions. During our evening's conversation, one of the officers attached to his family, expressed his satisfaction at finding any Philhellene, who was not a disbeliever in divine revelation.

OCT. 23.

After going on board a boat for Egina, the weather appeared so unpromising that we gladly accepted the proffered hospitality of the Capt. of the Ipsariote vessel, that has for some months been in attendance on Gen. Church. This young commander, who had served in all their important naval battles, and been present at the sacking of his native isle, appeared to be a man of sterling worth. There were also with him several Greeks, in the service of the General in chief. They joined with those whom we had met the preceding evening, in lamenting that most of their young men who went abroad for their education, returned having imbibed sceptical principles.

OCT. 24.

In the morning our friendly captain sent his boat to take us to the other landing place of Calamachi, rather more than an hour to the west of Cenchrea. After breakfast I walked out among the huts, and inquired if there were any persons who could read. On trial, found that more than twenty could read well, and were all eager to receive our tracts. By two captains who were going up to join



the main army, we sent a New Testament, which they assured us should be faithfully read by the soldiers in the camp.

After taking passage in a caique, we were detained sometime to hear from one of the boatmen who had been robbed and beaten by a straggling party of soldiers. The same individual had before attempted to practise an imposition upon us. Robbing and robbed may be said of most of this people.

As we passed down the gulf, Megara, Salamis, and Athens, becoming more and more conspicuous, brought to mind interesting recollections of antiquity.

We reached Egina in season to find lodgings on shore. Here we learn various rumors of the destruction of the Turkish fleet at Neo Castrolon, or Navarino.

#### *Anti-Slavery Reflection.*

Every one remembers the thrill of joy which this intelligence spread from Maine to Florida, through almost the entire population of these United States, at the prospect that thereby the independence of Greece would be secured. *How many who exulted in that event are willing even that united prayer and counsel should be resorted to, for the liberation of more than three times as many of our colored fellow citizens, as all the inhabitants of the kingdom of Greece, from a state of oppression infinitely worse?*

#### *American Colony at Corinth.*

Dr. Howe and other well known American Philanthropists, began their labors in Greece, much earlier than the missionaries, of whom the Editor was the first from this country. At a period subsequent, however, to the above visit, Dr. Howe while engaged in a judicious distribution of entire cargoes of freedom's gifts, established a colony of houseless fugitives at Corinth. A grant of land was made for this purpose, it is believed, by the government, and George Constantine, a

young man who had been trained in England, at the Institution of the British and Foreign School Society, was placed at its head. It continued to be known as the "American Colony," and was doubtless of service as a temporary home to many.

#### SOUTH AFRICA.

The Rev. Samuel Dyer, a missionary of the London Society, on his return to the Ultra Ganges Mission, makes the following communication respecting the progress of missionary labor at Cape Town, the capital of the colony of the Cape of Good Hope. Missionary labor was first commenced in this colony in 1737, by the United Brethren among the Hottentots, about one hundred and twenty miles to the eastward of Cape Town, while the colony was in the possession of the Dutch. But little progress was made, however, until about the beginning of the present century.—The colony came into the final possession of the British in 1806. The London Missionary Society commenced their labors here in 1799 among the Caffres, in the interior. The Wesleyans commenced their mission here in 1816. Their missionary, Mr. Shaw, having been refused permission to attempt the instruction of the slaves at Cape Town, removed into the country, and commenced his mission among the Hottentots. The progress of civilization and the Christian religion at Cape Town, has been, doubtless, greatly facilitated by the reflex influence of Christianity among the natives in the interior.

Upon reaching this place, my first inquiry was for Dr. Phillip; but he had left Cape Town for the interior, three weeks before. Mrs. Phillip was kind enough to read to me two letters from the Doctor, dated from the Caledon Institution: these were of a highly gratifying nature; and as they contain the testimony of a gentleman from India, who accompanies Dr. Phillip, and who travelled in the interior ten years since, and now perceives the change, the evidence is doubly satisfactory. I am cheered exceedingly with the accounts I have received. The Scotch brethren, the Moravians, the Wesleyans, and our own brethren, are all doing much good. In Caffreland, and other quar-

ters, education, civilization, and conversion, are all progressing; and as for Cape Town, I have seen and heard for myself. One gentleman told me, that in Cape Town every body may do just as much good as he likes; another told me, that people go into the principal booksellers' shops, and express their surprise to find them so stocked with Bibles and religious books. Many of these are bought by visitors from India: but whence such a taste for religious books in India? Surely our countrymen there, are now what they were not once; and the change may most readily be traced to the establishment of Missions by the London and Baptist Societies. The work of education goes on well at Cape Town. Infant schools and adult schools are thriving; and there are many missionary hearts besides the hearts of missionaries. The blessing of Africa will certainly come upon Britain; and Christians have only to persevere in their blessed efforts, and in due season they shall reap.

On Sunday the 17th, I was invited to go on board a ship in the bay. An individual, according to his usual custom, had been to the shipping, and had persuaded the captain of one of the vessels to hoist the Bethel flag. I was thus summoned to preach under the Bethel flag, which I did to a very attentive audience. After the morning service, a gentleman, a visitor of the Christian Instruction Society, invited me to accompany him to his district in the town. Here we found some Malays; in one house, two aged men were coming over an Arabic MS., in which they appeared to be much interested. Being seated, my acquaintance with the Malay was in requisition; and I preached to them Jesus. The next Malay house which we visited was occupied by a very intelligent and interesting man. He

told us that he was once a Christian, but at that time nobody taught him "one single thing;" the Hadjees, he added, were more considerate; they had taught him; and he was now a Mohammedan, and if we wanted to teach him Christianity, it was now too late.

After dinner, I went by invitation to the Scotch chapel. Here was a noble congregation of colored people; the chapel is large and quite full; and the minister preached a most animated discourse in Dutch. I was highly gratified to behold such a noble sight. From the minister I obtained some interesting accounts of the working of negro emancipation: had the friends of Africa heard his statements, their hearts would have leaped for joy as mine did. Many of the Dutch boors are indignant with the missionaries—and why? Because, say they, the missionaries have done them an irreparable injury.—Oh! what a testimony to the fruits of missionary societies! What they call injury is only justice to Africa.

In the evening I preached at Union chapel. To-day (Oct. 18,) I visited the Scotch brethren's schools; in one sense Cape Town seems to be all alive. Never was I more delighted than in my visit to the adult school. I could have wept for joy at the sight which I beheld. Perhaps there were 200 persons of color manifesting an insatiable desire to learn to read, instructed by pious members of churches. The pupils were of all ages, from 20 to 80, and of both sexes. At one time the teachers were teaching them to read; at another, pouring into their hearts religious instruction, *viva voce*; and then they sang and prayed—to me it was a truly refreshing season, for the Spirit of the living God seems to be moving on the face of these waters.—*Baptist Missionary Magazine.*



**Constitution,**

OF THE SANDWICH ISLAND ANTI-SLAVERY SOCIETY.

Honolulu, August, 1841.

GENTLEMEN:—Agreeable to a vote of the Hawaiian Anti-Slavery Society, herewith I forward you a copy of its preamble and constitution, with the names attached and proceedings for publication, in the journal of your Society.

Very respectfully, your ob't. serv't.

SAMUEL N. CASTLE, Cor. Sec.

To the Secretaries of the Am. & }  
For. A. S. Soc. New York. }

HAWAIIAN ANTI-SLAVERY SOCIETY.

(Extract from the Minutes.)

On Wednesday, June 9th, 1841, the following persons, viz., J. S. Green, A. Wilcox, E. Locke, P. J. Gulick, S. N. Castle, Dr. T. Lafon, L. Andrews, D. Dole, T. Coan, H. R. Hitchcock, H. O. Knapp, and H. Dimond, met at 4 o'clock, P. M., at the house of H. O. Knapp, in Honolulu, for the purpose of forming an Anti-Slavery Society.

Dr. Lafon was called to the chair.

Prayer was offered by J. S. Green.

L. Andrews was chosen Secretary.

The following Preamble and Constitution having been previously prepared, was read, article by article, amended and adopted.

**PREAMBLE.**

Believing that the fact of our separation from the land of our birth, for the work of Christ among the unevangelized, does not weaken our obligations to co-operate with our brethren there, in averting the displeasure of heaven for national sins; believing, moreover, that the field of our labors, as Christian philanthropists, "is the world;" that we are solemnly commanded "to do good to all men as we have opportunity; that it is our privilege to sympathize with all who in the spirit of the gospel are making special efforts for the down-trodden slave; and especially that we cannot be guiltless if we neglect to remember those that are in bonds as bound with them; and to seek, by all lawful means, to con'er upon all, the inestimable boon of civil and religious liberty; therefore, we do hereby agree, seeking the blessing and guidance of God, to form ourselves into an Anti-Slavery Society, to be governed by the following

**CONSTITUTION.**

ART. I. This Society shall be called *The Hawaiian Anti-Slavery Society*, auxiliary to the AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.

ART. II. The object of this Society shall be to assist in the entire extermination of sla-

very, by our prayers to God for the release of the enslaved, and by co-operating with those who are engaged in this good work.

ART. III. Any person who consents to the principles and objects of this Society, may become a member by signing this constitution.

ART. IV. The officers of the Society shall be a President, two Vice Presidents, a Corresponding and a Recording Secretary, to be chosen by ballot, and who shall discharge the various duties ordinarily devolving on such officers, and shall hold their offices till others are chosen to succeed them.

ART. V. The Society shall meet for the choice of officers and the transaction of business at such time and place as its officers shall designate.

ART. VI. This constitution may be altered or amended at any regular meeting of the Society, by a vote of two thirds of the members present.

At a subsequent meeting on the 11th, the following persons were chosen officers for the ensuing year, viz.

Dr. THOMAS LAFON, *President.*

Rev. J. S. GREEN, *1st Vice President.*

Rev. T. COAN, *2nd Vice President.*

Rev. L. ANDREWS, *Rec. Secretary.*

Mr. S. N. CASTLE, *Cor. Secretary.*

*Voted*, That Mr. Andrews be appointed to deliver an address at the next meeting of the Society.

At a meeting on the 15th, it was voted: That a copy of the constitution and proceedings of this Society be forwarded to the American and Foreign Anti-Slavery Reporter, for publication.

*Voted*, That our Corresponding Secretary be our delegate to the Parent Society, provided he shall visit the United States.

*Voted*, That the Corresponding Secretary request from the Parent Society as many of their publications as they shall see fit to send.

The following persons had previously signed the constitution as members of the Society.

Dr. Thomas Lafon,	Wm. P. Alexander,
Lorrin Andrews,	Dwight Baldwin,
Jonathan S. Green,	Cochran Forbes,
Peter J. Gulick,	Titus Coan,
Edwin Locke,	Elias Bond,
Harvey R. Hitchcock,	Edwin O. Hall,
Horton O. Knapp,	David B. Lyman,
Samuel N. Castle,	Benjamin W. Parker,
Daniel Dole,	Amos S. Coke,
Abner Wilcox,	Daniel T. Conde,
Henry Dimond,	Lowell Smith,
Lorenzo Lyons,	Edmund H. Rogers,
Edmund Johnson,	Edward Bailey,

**Associate Presbyterian Mission.**

The Associate Synod of North America, at their session in June, 1841, adopted the following minute.

The Reports of the Committee on Missions, in relation to foreign Missions was called up, and on motion, ordered to be printed for consideration till next meeting.

**Report of the Committee on Foreign Missions.**

The committee to whom were referred the memorials on the subject of foreign missions would respectfully report, that it is their conviction that it is the duty of the Associate Church to take immediate action on this subject, and to send, as soon as practicable, the gospel to the heathen. They do not deem it necessary to enter into any argument on this subject. They may remark, however, that this conviction has been impressed on their minds by a consideration of the nature of the New Testament dispensation, as distinguished from the Old; the commission of our Lord, "Go ye into all the world, and preach the gospel to every creature;" the manner in which the gospel was first promulgated; the promise of the Father to the Son, that the heathen should be given to him for his inheritance, and the uttermost parts of the earth for a possession; the present indications of divine Providence; the calls that have been addressed to us from various parts of the church, to send the gospel to the heathen; and the willingness that is manifested in some parts of the church to contribute to this object. These are some of the reasons that have operated upon their minds in bringing them to the conclusions imbodyed in the following resolutions, which they would respectfully submit to your consideration. *Resolved*,

1. That it is the duty of Associate Church to take some immediate steps preparatory to sending the gospel to the heathen.

2. That a committee of five be appointed, whose duty it shall be to ascertain the most suitable place that can be selected as a missionary station, and report to synod at its next meeting.

3. That a committee of three be appointed to address the members of this church, and more particularly those who have the ministry in view, on this subject, setting forth the claims of the heathen, and the great call for fervent prayer to God to bless our efforts, and for the exercise of a liberal spirit.

4. That, in sending the gospel to the hea-

then, two ministers shall be associated, after the example of our Lord, clothed with authority to act in a presbyterial capacity.

5. That it is not our intention, in carrying out the above resolutions, that there should be any deduction from the men and means that are employed in supplying the wants of the destitute at home.

We may remark, for the satisfaction of the synod, that the congregations of Cadiz, Cedar Creek, Massie's Creek, and Sugar Creek, have either actually contributed liberally to this object, or pledged themselves to do so; and there is little doubt but that there will be equally liberal contributions from other congregations, so soon as synod take some definite action on the subject.

THOMAS HANNA,  
GEORGE M. HALL,  
JOSEPH T. COOPER.

On motion, resolved, that the committee contemplated in the second resolution be now appointed. Messrs. Heron, D. Gordon, Cooper, M'Elwee, and Hanna, were appointed said committee.

At their recent session, we rejoice to add, the following resolutions among others were adopted by the Synod.

*Resolved*, That synod immediately select what in their judgment is the most suitable place or places for missionary stations.

*Resolved*, That an invitation be given to those whose hearts are willing to engage in this work, to offer themselves, and that an accompanying pledge be given by synod that those who shall be chosen and sent, shall have all necessary support.

**Baptist Anti-Slavery Missions.**

In our last number we mentioned the formation of a Provisional Foreign Mission Committee, by the American Baptist Anti-Slavery Convention. We now present the Plan, with the record of the Convention's doings on the subject, as contained in the Christian Reflector.

*Resolved*, That at the commencement of the session this afternoon, special prayer be offered to God for wisdom to direct.

Adjourned to 2½ clock.

Benediction by the President.

Friday, P. M.—Prayers were offered by several brethren in succes-



sion, which were characterized by deep tenderness and solemnity.

After further discussion, and hearing the document several times in succession, the plan of the Foreign Mission Committee was adopted by a nearly unanimous vote, only two members out of about 100 voting in the negative.

The plan is as follows:

*Plan of the Provisional Foreign Committee.*

Whereas we believe it to be the imperative duty of all who enjoy the privileges of the gospel of Christ to use their best endeavors to furnish them to those who are less favored, and especially to those who are enshrouded in the darkness of heathenism; the genius of the gospel itself being that of a missionary enterprise, intended to enlighten and recover a world; and whereas it has become evident that the connection of our Foreign Missionary operations with slavery is grossly inconsistent with the principles of the gospel, and whereas in our judgment, the present Baptist Foreign Mission Organization occupy a position that, whatever be the intentions of individuals composing it, does nevertheless practically sanction the institution of slavery, strengthen the hands of the slaveholder, impede the free action of the churches in their efforts to remove it from their fellowship, so as to debar us from a conscientious co-operation with them; and whereas we have long waited in vain with the earnest desire that they might remove the difficulties which doings at Baltimore and elsewhere have thrown in the way; and whereas a large portion of the denomination do not and cannot in good conscience contribute to the Foreign Mission through the existing Foreign Mission Board, or while it holds its present position;

in consequence of which the missionary enterprise languishes: therefore,

*Resolved*, That it is our solemn duty, in humble reliance upon the Great Head of the church, to open a new channel of communication with the heathen, and with our missionaries already in the field, through which we may fulfil our obligation, without compromising principle, or weakening our testimony against the sin of slavery.

*Resolved*, That a Provisional Foreign Mission Committee be appointed, consisting of thirteen, including a Chairman, a Corresponding Secretary, and Treasurer, with the following regulations, powers and instructions:

1. The Committee, together with the Chairman, Corresponding and Recording Secretaries, and Treasurer, shall be appointed by the Convention, five of whom shall form a quorum for the transaction of business.

2. The Chairman and Recording Secretary shall convene the Committee as often as business may require.

3. The Recording Secretary shall keep a fair record of all the doings of the Committee.

4. The Treasurer shall receive and disburse the funds as the Committee shall direct, and a regular report of all transactions of the Committee shall be presented to the Convention at its annual meeting.

5. The Committee shall have the power requisite to conduct foreign missionary operations, such as the selection, appointment, location, instruction and support of missionaries; the collection and disbursement of funds for that purpose, as the Providence of God shall direct.

6. They shall neither appoint or support any missionary who holds slaves, or advocates slaveholding, or tolerates that or any other known sin in the church of God; nor shall they solicit the fruits of the unrequited toil of the slave, or the price of human beings.

7. As we have confidence in the missionaries now in the field, who may not have been informed of the transactions which have involved the present organization in the guilt of tolerating slavery, and as we were united with others in sending them out, and are thereby pledged for their support, unless they shall forfeit that confidence; the committee are authorized to forward such funds as shall be at their disposal, not otherwise designated by the donors, for their support. When missionaries now in the field shall make known their desire to be supported by us, the committee shall be empowered to take them up, and extend to them that support, as far as God in his providence may furnish us the means.

8. The committee are further instructed to

make diligent inquiry as to the practicability and desirableness of establishing a mission at Fernando Po, or some other place in Africa, independent of, or in conjunction with the British Baptist mission on that continent; and to act in the premises as the providence of God shall direct.

9. The committee shall have power to fill all vacancies which shall occur in their body.

*The Mendi Mission.*

From the mass of interesting intelligence which the New York Committee for the Mendi Mission, have lately given to the public, in the Anti-Slavery Reporter, we have room only for the following notices. Dr. Fergusson, late Lieut. Governor and acting Governor, writing the Committee, thus speaks of the

*Locality of Mendi.*

The Country, at this place and in its neighborhood, called Mendi, lies on the banks of the Rokelle river, at a short distance from Sierra Leone, and persuaded of its identity with the country of your Mendians, I shortly after the date of my last letter, made arrangements with the chiefs of the Timmanee country, for their peaceful return to what was then considered to be their own homes.

The arrival of the Mendians, however, soon displayed our error in this respect, and dissipated it.

They were, immediately on their arrival, visited by persons of almost every tribe of our varied population, and found community of language and of sentiment, and in some instances old acquaintances, among the people, at this place and in the surrounding countries called Kossos. The term Kosso, it appears, is one of reproach in their own country: it is, however, that by which they are universally known all over this part of the coast, and habit and usage have long since deprived it of any offensive meaning.

The Kosso country is rather extensive. It nowhere infringes on the sea side, but lies immediately behind (that is, to the eastward of) the Sherbro country.

It approaches nearest to the sea at that part which lies by the source of the Boom river, about the latitude of Cape St. Ann. The country is divided into a Northern and Southern portion, betwixt the inhabitants of which there appears to be nothing in common except the language, as has been shown in the course of the war now existing betwixt the Timmanees and Sherbros—the Northern Kossos having joined the Timmanees, and

the Southern branch having made common cause with the Sherbros.

*Difficulty in disposing of the Mendians.*

In this state of matters it became rather puzzling to decide on what was best to be done with your Mendians. It appeared clear, from many circumstances, that they belonged to the Southern branch of the Kosso country.

Pa Moossa, Chief of Tuana (the Northern branch,) was at that time in the Timmanee camp, within two days journey of Sierra Leone. It was evident, however, from the circumstances described, that the Mendians could not, consistently with a due regard to their personal safety or freedom, have been in any respect placed within the sphere of his influence. It was therefore, after careful deliberation and inquiry, decided that Mr. Steele should proceed to the Boom river, accompanied by Cinque and a few of the most respectable and influential members of the body of Kossos settled in this colony, personally to inspect the country, and to satisfy himself of the extent and degree of encouragement held out by the condition of the country, and the sentiments of its rulers, for their final settlement in its neighborhood.

Mr. Steele will inform you more minutely and more correctly of the issue of this part of his mission than I can. One of its results, however, was that exposure to the malignant influence of the mud and Mangrove of the Boom river produced a fever of the worst type, which broke out shortly after his return to Sierra Leone, in the course of which he was for many days in circumstances which created very great alarm in the minds of his friends for his safety.

The Mendians meantime remained in Freetown (Sierra Leone.) Having had unrestricted intercourse with hundreds of their country people, they gradually relapsed from the desire of their friends and patrons in America, that they should continue to live together. One by one they dropped off, and even Cinque himself has procured an investment of goods with which he has gone to the Sherbro country to purchase produce for the Sierra Leone market.

I believe that the females and ten of the men are still together with Mr. Raymond.

*Sickness of Mr. Steele.*

Mr. Steele writes as follows:

April 11, 1842.

I have this morning commenced using my pen again, after it has been idle for five weeks, I have been undergoing what they call the seasoning, and have got safely through the first and second parts. How many parts are yet to come I cannot tell. . . . It was on Monday, the 7th of March, I began to feel



the burning, creeping sensation along my spine, which is the sure index of the country fever. The next day I was a little worse, but managed to keep about most of the time, hoping that I should overcome it, as I had felt something like it before. About 11 o'clock, Tuesday evening, a fire broke out among the grass houses in the quarter of the city near me. It raged for about two hours, and destroyed sixty-four of these frail habitations. I remained out of bed the whole time, but was obliged occasionally to lay down to rest. For a while it was thought the Wesleyan Mission House, in which I was, would be burnt. But at length the flames were arrested, and we retired to sleep. The next day I was removed to the house of Mrs. Davis (a mulatto woman and an excellent nurse) where I remained twenty-one days, and during twenty of it was not out of the house. Dr. William Ferguson, late Lieut. Governor, attended me without charge, for which I have tendered him my own thanks, and the thanks of the committee. I had the fever very lightly, as it entirely left me on the third day after I came under the physician's care. At the end of six days, however, I was so dreadfully salivated, that it was with great difficulty that I could speak or take even liquid food. At the end of three weeks I came to this place by the invitation of Rev. E. James, of the Church Mission. I have here had what they call the intermittent, something like fever and ague, and was for three or four days confined to the house, and much of the time to my bed. For the last six days I have been free from fever, and have regained much of my strength. I have, for the most part, been wonderfully preserved, during my sickness, from that deep depression of spirits which I so much feared. It is true, that occasionally I yielded to the influence of my morbid nervous system, but I have been able to keep my thoughts off from myself, and am now as cheerful and elastic as need be. For all these things how can I be sufficiently grateful to Him who has preserved me—whose I am—and whom I serve?

#### Latest Aspect of the Mission.

Mr. Steele purposed returning by the way of England, and will probably be home some time this summer. Mr. Raymond was at York, on a farm, within the government of Sierra Leone, with several of the Mendians, attending to study and agriculture.

Let the friends of the Mendi Mission not be discouraged by any apparently untoward events. Little substantial aid was ever rendered to the Greek and Sandwich Island Missions, by the natives trained in this country.

## The Union Missionary Society.

### Jamaica Mission.

Mr. and Mrs. Preston sailed by an excellent opportunity for Kingston, Jamaica, about the first of June. Mr. and Mrs. Renshaw, of the same mission preceded them a few weeks. The sudden departure of Mr. and Mrs. P. after an unexpected detention, put it out of their power, to acknowledge their obligations, as they intended, to their generous patrons in this their native state. May the donors follow them with their prayers, that the gospel, through their joint instrumentality, may have free course in "yonder tropic isle."

### The Menden Mission.

The New York Committee for the Mendi Mission, make the following statement in their organ, the Anti-Slavery Reporter.

Messrs. Steele and Raymond have separated themselves from Mr. and Mrs. Wilson, the colored teachers who accompanied them from this country, for reasons satisfactory to the English missionaries, and to the committee. He has a good trade (being a tailor,) and can support himself and wife, but whether they will remain at Sierra Leone, or return to America, is uncertain.

The Ex. Com. of the Union Missionary Society, have likewise dismissed them from its employment on the grounds of their conduct, as now, admitted by them, previously to their entering upon its service. Further comment they leave for the present, to the church of which they were members.

### Want of Funds.

The Committee are still in arrears for a part of Mr. and Mrs. W's. passage money, &c. They have cherished the hope, that the cause of missions would not be a loser, by the small amount expended upon them. Will not their patrons who encouraged them in the formation of the Society, see to it that they be furnished with the means of doing something for Africa and Mendi. It seems that the country of the Mendians is wide enough for the labors of many missionaries.

## West Africa.



A NATIVE HOUSE.

### Christian Friends—

The Natives of West Africa, (says the Missionary Paper of the (British) Church Missionary Society), where we have had Missionaries for several years, live in the greatest ignorance and superstition. They know not, as we are taught in the Holy Scriptures, that *there is one God, the Father, of whom are all things, and we in Him; and one Lord, Jesus Christ, by whom are all things, and we by Him.*

The Assistant Secretary of the Society, the Rev. Edward Bickersteth, visited the Missions on this coast, in the first part of the year 1816. Besides conversing, in the Colony of Sierra Leone, with many Natives, gathered from different and distant tribes, he went among the Bulloms, Susoos, Bagoes, and others, situated from ten to a hundred miles from the Colony. He saw many of their superstitions, which much affected

him, and made him rejoice and praise God that the Society had Missions and Schools among them, and that many children were bringing up to read the Scriptures, and many grown-up Negroes were converted from idolatry and sin to know God, and Jesus Christ whom He had sent.

We will describe to you some of their superstitions, that you may unite with us in earnest prayers for a blessing on the Missions, and may thank God for your own great mercies.

### West-African Superstition.

On an island at the mouth of the Rio Pongas, a river about 100 miles northwest of Sierra Leone, on which river the Society has a Station, called Canoffee, is a small town, named Debora, inhabited by people of the Bago Nation. In this town there were more marks of superstition than usual. There were houses for the



worship of the Devil, or of Departed Spirits, as is customary in the Native Towns; and several images of Devils, to which they offer sacrifices. Besides these, there were Greegrees, or superstitious charms, on every house.

The picture above given represents a house in this town. At the end of the pole which you see in the front, is a Gregree, which the inhabitants suppose will protect their dwelling from evil. Under the piazza, against the wall of the house, are two figures of Evil Spirits, the largest about a yard high.

And what kind of worship do you imagine they pay to these figures?—The face of the larger figure was defiled, when Mr. Bickersteth saw it, with the juice of the Kolah, a native fruit, which after having been chewed had been spit upon the face of the idol—the inhabitants thinking this an acceptable sacrifice! Tufts of grass are tied round, in different parts, of both figures; and a bag is hung in front of the larger. The horn which lies before it, is an offering. The smaller figure seemed to represent an Inferior Deity.

The Natives have other superstitions connected with the Worship of Spirits.

They set up a post, about a yard and a half high, on the top of which is fixed the bottom of a broken bottle. In the hollow of the bottle are a few stones, which serve as another representation of the Spirits whom the Natives worship. The fixing of one of these posts is another method of defending their towns.

The House of Spirits, or Devils' House, which is found in every town, consists of a small hut, three or four feet high, raised on posts, and thatched with straw, far meaner than the poorest hovel. Beneath this roof is a nest of termites, or large ants; or there are sticks set upright. On the

top of the nest or sticks, are placed stones, and there are generally by the side a broken plate and a broken jug or bottle.

Before these Houses the blood of bulls, goats, or cocks, is sprinkled; and a libation of palm-wine is poured out, and an offering of fruits or rice occasionally made.

So degraded are these people in their notion of God and of his worship!

Yet they are very kind and hospitable; and, if the dreadful Slave Trade, carried on among them by Europeans, did not set one man against another, they would soon gladly open their Towns for the preaching of the Gospel, as the Missionaries have found by experience.

When Mr. Bickersteth visited the Bago Town, where the House stood which you see in the Picture, the people were very kind. They brought fish and a cock, as presents; and, in order to get some palm-wine for him and the Missionary Nylander who accompanied him, a man quickly mounted a high palm-tree, by the help of a hoop which goes round the tree, and against which he presses his back, as you see in the Picture. In this manner they mount very rapidly, and fetch down the wine, which has distilled from gashes or holes which they make in the head of the tree, into a bottle placed to catch it.

Mr. Nylander said to these people, in their own broken way of talking—"Many good things in this place; but one thing bad I see here—people not know God, and therefore not love him, and not go to him when they die." They said, those were true words. Mr. Bickersteth asked them—"Would you like that White Men should come, and tell you about God, and teach his book to you?"—They said they should like it very much: those were good words that he had said to them.

## Receipts of the Union Missionary Society.

Collected by Rev. James A. Preston, under the sanction of the Society.

### OHIO.

Canton,	\$ 15 13
Massillon,	18 00
Rochester; Mr. Hunter,	2 00
Painesville,	42 00
Chillicothe; Rev. George Beecher,	3 00
Greenfield,	5 25
Salem,	11 00
Concord,	5 19
Bloomington,	5 00
New Holland; Mr. Ferguson,	1 00
Circleville,	30 00
Columbus,	20 25
Reynolds; Mr. J. W. Thompson,	1 00
Granville,	15 12
Mansfield,	23 00
Canal Dover and Strasburg,	10 00
Oberlin,	56 50
Madison,	5 50
Unionville,	10 25
Ashtabula; Mr. McDonalds,	1 00
Kingsville,	5 00
Painesville,	10 00
Austintown,	16 50
Williamsfield; Mr. Brooks,	5 00
Wayne,	5 00
Gustavus,	1 50
Kinsman,	10 75
Hartford, Trumbull County,	11 35
Hartford, Licking County,	8 00
Fowler,	3 00
Claridon,	6 00
Huntsburg; Mr. Smith,	2 00
	\$369.32

### NEW YORK.

Rochester,	\$ 2 50
Troy,	20 00
	\$22.50

### CONNECTICUT.

Barkhamsted,	\$ 16 00
Colebrook,	9 50
Winsted,	10 00
Torrington; Mr. Miller,	1 00
Cheshire,	16 39
Meriden,	15 50
Wallingford; Dea. Cannon,	1 00
Northford,	8 50
North Haven,	4 50
North Guilford,	7 00
Durham,	21 73
Middletown,	44 50

Collinsville,	8 75
Plymouth Hollow,	14 00
Plymouth,	20 09
Middlebury,	9 38
Watertown,	23 00
Terrysville,	11 67
Canton Center,	8 50
Rocky Hill; Rev. Dr. Chapin,	1 00
Wethersfield; Rev. Mr. Brewer,	5 00

\$257.01

Total, \$648.85

### Clothing and Sundries.

The articles of Clothing, &c., are too numerous to specify, and of such a nature, that it is difficult in all cases to appraise them.

### OHIO.

Canton—several articles of clothing.  
Columbus—various articles of clothing.  
Canal Dover and Strasburg—several dollars worth in clothing.  
Oberlin—a gold ring.  
Fredericktown—a few articles of clothing.  
Claridon—Donations of various kinds.

### New York.

Rochester—some clothing.

### Connecticut.

Meriden—Mrs. H.—articles of clothing.  
Durham—Sundries other than cash, \$ 10 00  
Middletown, do. 1 50  
Collinsville, do. 3 13  
Plymouth Hollow, do. 11 17  
Terrysville, do. 30 00

\$55.80

Deduct from the above, loss by exchange for eastern funds, \$ 12 00  
Do. for uncurrent money, 20 00

\$ 32 00

By the hands of Rev. Francis Hawley:

Friends in Middlebury, Mass., \$ 17 27  
Individuals in Lowell, Mass., 2 50

\$ 19.77

Received by the Editor,—

Peoria, Ill., Main Street Monthly Concert for the oppressed, by the hands of Moses Pettengill, Treas.—deducting postage 25 cents, \$ 1 75



## *An Appeal in behalf of the Present Generation of the Heathen.*

---

We give below a part of a long article which occupies most of the first number of a new periodical, entitled the *Ambassador*.

The Editor is Rev. Mr. Bingham, well known as a missionary of the American Board to the Sandwich Islands. His object, as will be gathered from the extract, is to rouse up Christians of all denominations to efforts for *evangelizing the heathen of the present generation*. A convention, in furtherance of these views, was held at New York, during the late anniversary weeks. We commend both the object and its periodical, to all friends of our common Redeemer.

Men of Israel, help! The dying millions of the unevangelized nations of the earth need your help. They need your sympathies. They need your prayers. They need your best efforts to effect the cessation of their rebellion against our Sovereign, and secure their reconciliation with God. They need from your hands the influence of the gospel to remove their present darkness, degradation and misery, and to avert the impending doom of eternal death. They need the persuasive power of the eloquence of your love, and that of your Redeemer, to turn them from their evil ways, and the guidance of that "light of the world" which you can hold up to them, to conduct them to the gates of glory, and to a welcome entrance with you, into the everlasting joy of our Lord.

Dear brethren, permit me to speak freely to you, on the subject of the world's conversion to Christ. To you, mainly, the world now looks for *immediate* help. To you, brethren, as ministers of Christ, belongs this great business of evangelizing the world, in a sense in which it never can belong to any associations or institutions not recognized in the New Testament. No voluntary society or societies, no class or classes of agents for charitable institutions, can, by all they assume or attempt, release you and your people from the duty of entering quickly, heartily, and fully into this work, as required of you by our Master in heaven, whose commission to preach the gospel you hold, and are bound to execute according to his leisure. If societies or agents can help you do the work that belongs to you, if they can furnish information to call forth exertion, and afford facilities to bring your efforts to bear more speedily, powerfully, and permanently on the interests of the heathen world, it is well. It calls for gratitude and congratulation, and for the more prompt, energetic, and well directed action. But it cannot furnish you with a plausible reason for neglecting the main business which lies with you, or for leaving the tug of war with others. If on account of the existence, responsibility and agency of such societies, the ministers of the gospel throw off their responsibility, and withhold their hands from this work, in what sense, pray tell me, is the cause of Christ benefited or advanced at all, by such acknowledged proxies and substitutes, who do only their *own* share?

I come to you, then, not as the official agent of any society; not as the representative of any distinct, or limited denomination of Christians; not to solicit funds or laborers for any individual institution among the many whose object is to impart the knowledge of salvation to the unevangelized; but as one of your own number, a joint laborer in the wide field of the world, who would fain have every church and every member at once engage in doing fully, what is required of each; who wishes to see the friends of Christ, especially the teachers of his religion, toiling on with the devotedness, wisdom and energy of Paul, Luther, Whitefield and Prainerd, sowing bountifully, and filling their arms with golden sheaves, amidst the ripened harvest, encouraging the hope that soon the whole world shall be enlightened by the truths of divine revelation every where proclaimed. I would not then call you *down* from the great work of our Master, but ask you to come up or go up to it with redoubled vigor and courage, wherever he leads the way.



THE  
UNION MISSIONARY HERALD.

Vol. I. Extra No. 3--4. JULY and AUGUST, 1842.

Whole No. 7--8.

CONTAINING  
THE PROCEEDINGS OF  
EVANGELICAL AMERICAN MISSIONS,  
**Not connected with Slavery;**

AND A GENERAL VIEW OF  
OTHER LIKE BENEVOLENT OPERATIONS.

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The latter treats more especially of *self directing* missions.

HARTFORD, CONN.

W. S. WILLIAMS, PRINTER, AND GENERAL AGENT,

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### *Agents for the Union Society and Herald.*

Rev. John W. Lewis of Concord, N. H. will please consider his further Agency for the Union Missionary Society and Union Missionary Herald suspended, until his reports are received by the Executive Committee and the Publisher.

### *Exchanges.*

Editors and Publishers of Periodicals, heretofore exchanging with the Herald, are hereby respectfully requested to direct their papers instead, *either to the Charter Oak or Connecticut Observer.* The Herald will be cheerfully sent to all Periodicals wishing it, but should any now receiving it, choose to discontinue, they will please note "Stop."

### *Receipts of the Union Missionary Society.*

By Rev. A. G. Beman, Misses Ann Ward Partridge, Harriet Holmes Partridge, Hatfield, Mass.	\$ 3 00
Stoneham, (Mass.) Anti-Slavery Missionary Society, through Mr. Silas Dean.	7 00
By the Editor, from William Williams and Wife, Willington, Conn.	2 00
" John Holt,	1 00

### *Monies Received for the Herald.*

FOR OR FROM THE FOLLOWING INDIVIDUALS \$1, EACH.

Dea. Hooker, Benjamin F. Keyes, S. H. Clark 50 cents.

## THE UNION MISSIONARY HERALD.

Vol. I. Extra No. 3.

JULY, 1842.

Whole No. 7.

### *The American Board and Slavery.*

The relations of the American Board of Commissioners for Foreign Missions, to the great sin of Slavery, deserve and are likely to receive the most careful and candid investigation. We have therefore judged it expedient to devote a considerable part of this number to an examination of the subject.—The course to be pursued with the greatest advantage, is obviously to give in their order, the several Remonstrances which Anti-Slavery friends of the Board, have presented at different times, accompanying them with select comments from sources entitled to credit. The first document we shall designate as

#### *The New York Memorial.*

We are disappointed in not being able to place our hands on the document itself, as it is not found either in the Missionary Herald, the Anti Slavery Reporter, or Emancipator. The following summary of it is from the Congregational Observer, of Sept. 26, 1840.

The memorial sets forth the evils and the sinfulness of slavery, and gives in substance the following reasons for remonstrating against sending the agents of the Board, for the collection of funds, among those churches where slavery is cherished, viz.: 1. That the slaves are declared by the Synod of South Carolina and Georgia, to be in a state of heathenism; yet if the agents of the Board should go among them as missionaries, and should establish missions and conduct them in the same manner as they do in heathen lands, they

would doubtless meet the hostility of an outraged community, and probably be treated with violence. 2. They beseech the Board to save their agents from the temptations to which they are exposed by sending them into a slaveholding community, enumerating those temptations at considerable length. 3. They maintain that the Board, by sending their agents into slaveholding communities, and receiving the known profits of slave labor into their Treasury, virtually acknowledge those who are guilty of slaveholding as brethren, and silence their consciences; and they say in reference to this subject, that God has never released any of his people from the duty of lifting up the voice to reprove sin. 4. They say we cannot expect to receive, to a great extent, the smiles of the Savior, on the work of missions, while receiving into the Treasury of the Board the avails of a system of oppression, the character of which they describe; arguing the point at some length, and maintaining that it is "robbery for burnt-offering," which the Lord will not accept. They conclude with expressions of strong attachment to the American Board. The memorial is signed by Asa Rand, of Pompey, Onondaga Co. N. Y.; L. H. Parker, Wayne, Pa.; C. B. Bond, Woodville, Jefferson Co. N. Y.; Lewis Mills, Wheatland, Monroe Co. N. Y.; Calvin Warner, Franklin, Delaware Co. N. Y.; George W. Finney, Lebanon, Madison, Co. N. Y.; Thomas Har-



ris, N. Y. city; John Frost, Whitesboro', N. Y.; Abiram Mills, Litchfield, Herkimer Co. N. Y.; Ira Pettibone, New York Mills; C. E. Goodrich, Holland Patent; Rufus Pratt, Cassville, Oneida Co. N. Y.; Samuel Wells, Oriskany, Oneida Co. N. Y.; R. R. Deming, Boonville, Oneida Co. N. Y.; H. H. Kellogg, Clinton, N. Y.

The memorial was referred to the following Committee, viz: Joel Hawes, D. D., Thomas De Witt, D. D., Rev. Mr. Greene, Hon. Charles Marsh, Walter Hubbell, Esq. and Rev. Mr. Hamner.

#### Report of a Committee of the American Board.

The committee to whom was referred the the memorial of sundry Congregational and Presbyterian ministers in the State of New York, respectfully ask leave to report.

Your committee have no reason to doubt that the memorialists are sincerely desirous of promoting the missionary work, and think that their opinions and feelings should be treated with great respect and kindness. That the Lord will not accept the fruits of robbery for sacrifice, we are assured; nor do your committee suppose that any gift obtained by means known to the donor to be unrighteous, and in the use of which he still perseveres, will be acceptable to God. Still they think that much caution should be exercised in judging concerning the character and motives of men who profess to be engaged in the service of Christ, and whose general character and conduct correspond with the profession.

But without deciding in regard to the entire correctness of the principles which are believed to constitute the basis of the reasonings of the memorialists, your committee are convinced, from a careful considera-

tion of the matter, that the attempt to apply these principles as proposed in the memorial, would be attended with practical difficulties so numerous and great, as to render it inexpedient for the Board to take any order on the subject.

#### Letter of Dr. Hawes.

The report was unanimously adopted without another word of remark.

In reply to some inquiries made by the Editor of the Anti-Slavery Reporter, Dr. Hawes writes as follows:

Hartford, Sept. 25, 1840.

MY DEAR SIR—The memorial was treated with entire respect and kindness, both by the Board and every member of the Committee appointed to report upon it. What passed in the deliberations of the committee might not be proper for me to report to the public, though I presume no one of the committee would have any objection to having the whole known that was said while they had the subject under consideration. For myself, I should have been pleased to have had the report a little more explicit in avowing the principle which is in fact implied in it—namely—that the wages of unrighteousness ought not to be used to propagate the gospel among the heathen. But, in the circumstances in which we were called to act, I was satisfied to have the report presented as it was. It went as far as probably any member of the Board thought it best to go. What will be deemed judicious to be done in relation to this subject at a future meeting of the Board, time must decide. . . . If any thing is said in the Reporter respecting the manner in which the memorial was disposed of, or the Report which was presented in relation to it, I hope it will be said

in all kindness and candor. If any statements have been made to you *different* from those mentioned in the published proceedings of the Board, they are incorrect, and should not be published as facts.

Yours, in the best of bonds,  
J. HAWES.

#### Comments of the Press.

The Anti-Slavery Reporter and Oberlin Evangelist thus remark on the Report.

The reasons given for not *pressing* so vital a subject appear quite insufficient. If Dr. Hawes had forcibly urged the principle stated in his letter, how does he know that a majority of the Board would not have concurred? We marvel at the delay. "*Whatsoever thy hand findeth to do,*" &c.

In addition to the remark made in our last number respecting Dr. Hawes not urging a full discussion of the subject before the Board, we copy from the *Oberlin Evangelist* the following judicious observations:

Because the granting the prayer of the petitioners "*would lead to so much practical difficulty,*" the Board could not properly listen to them. Thus an acknowledged fundamental principle in the Government of God, was set aside by a formal vote, on account of the "*practical difficulty*" of its adoption. It might well be supposed that the admission of the principle would lead the members of the Board at once to reject all the "*wages of iniquity.*" Most men will deny a principle which shows their conduct to be inconsistent. But here we have the strange anomaly of a body of grave men, officially admitting the great principle, that to receive the wages of oppression is wrong, and yet at the same time resolving to continue the wrong, because of the "*practical difficulty*" of abandoning it. What better excuse does any sinner want for any possible course of sin?

#### NEW HAMPSHIRE MEMORIAL.

*Beloved Brethren*—The undersigned, ministers in New Hampshire, and most of them honorary members of the Board, address you on a subject in which they feel a deep interest, and which they regard as of the utmost importance to the cause of missions. We address you as our fellow-laborers and the especial agents of the Church in this cause. And we assure you that we have confidence in you as such. But we think the circumstances in which you are now placed, require a modification of the course you have hitherto pursued. We allude to what has appeared to us a *studied silence* on the subject of American slavery. We know that you have been goaded in unchristian methods, and have been censured for not carrying out plans that were neither wise nor good. But we think you may, and frankly say, you should *make known your views and feelings on the subject, so that you shall be recognized by all as sympathizing with those Christians who deeply abhor that system of abomination.*

And in addition to the consideration that it is *right*, we say also that a regard to the pecuniary interest and safety of the Board renders it expedient. There is a deep feeling of disapprobation in the community in relation to the *studied silence* above alluded to. Nor is it confined to those who have dealt in denunciation towards all who did not conform to their precise method of opposing slavery. The sober and considerate ministers and members of our churches, who have from the first been the firm and true friends of the Board, are distressed. They love the Board, and have loved it long. They regard it as foremost among the benevolent societies of the day. They have paid much more for its support than for the support of any other society.—



And more than any other has its prosperity been the burden of their prayers. But we greatly fear that their contributions must ultimately, and that before long, be suspended, if the Board shall think it their duty to observe such a studied silence on this great subject of interest and responsibility to American Christians.

Brethren, do not for a moment think that we are not your friends. We say this in love—love to your cause, and love with assurance of confidence to you.

We do think that American slavery is such, and brought in the providence of God so distinctly into the notice of American Christians, that no man or body of men, can innocently maintain a doubtful position in relation to it.

JOHN M. WHITON, *Antrim*.  
SAMUEL LEE, *New-Ipswich*.  
WINTHROP FIFIELD, *Epsom*.  
RUFUS A. PUTNAM, *Chichester*.  
J. R. DAYENPORT, *Francistown*.  
GILES LYMAN, *Marlboro'*.  
C. W. WALLACE, *Manchester*.  
HORACE WOOD, *Dalton*.  
JONATHAN CURTISS, *Pittsfield*.  
S. W. CLARKE, *Greenland*.  
DANIEL P. SMITH, *Greenfield*.  
JEREMIAH BLAKE, *Wolfsboro'*.  
R. W. FULLER, *Westmoreland*.  
JAMES TISDALE, *Dublin*.  
SAMUEL NICHOLS, *Barrington*.  
J. D. CROSBY, *Jaffrey*.  
DAVID SUTHERLAND, *Bath*.

This report was referred to a committee consisting of Rev. Drs. Woods and Hawes, Judge Williams, and Rev. Messrs. Magie and Hamner.

Dr. Woods the next day made the following

#### REPORT.

The committee, to whom was referred the memorial of several ministers of the gospel in the State of New Hampshire, beg leave to report—

In attending to the subject under consideration, your committee notice with heart-felt pleasure, the candid and Christian spirit manifested in the communication from the brethren in New Hampshire. We have entire confidence in their attachment to the cause of

Foreign Missions, and in their disposition to do all in their power to send the blessed gospel, with all its healing influences, to the ends of the earth. It will ever be our delight to act with such men as they are in promoting the object of this Missionary Board, and it is our earnest wish that every thing should be removed out of the way which would be likely in any way to prevent the accomplishment of this object, or to hinder the cordial and uninterrupted co-operation of its friends.

This Board was incorporated for the purpose of propagating the gospel in heathen lands, by supporting missionaries, and diffusing a knowledge of the scriptures. In the language of the laws, "the object of the Board is to propagate the gospel among unevangelized nations." The Board and its missionaries have taken care to confine their efforts to this one object—an object great and excellent enough to engage the labor of angels and men. It appears to your committee to be a duty of the first importance—a duty required by a conscientious regard to the sacred trust committed to us—to continue to pursue our *one great object*, with undivided zeal, and to guard watchfully against turning aside from it, or mixing any other concern with our appropriate work, as a Board of Commissioners for Foreign Missions. There are indeed many other works of Christian benevolence to be accomplished. But the work of this Board is *one*, namely, to propagate the gospel among unevangelized nations. To this we are pledged. There are many forms of evil to be done away. But the evil which it is our object to do away, is the evil of idolatry, ignorance, and wretchedness among the heathen. And it is doubtless as true in regard to these various objects, as in regard to any others, that a *division of labor is essential to the highest degree of success*. As to the benevolent work in which we are engaged, we have the happiness to be of *one mind*, and we had the happiness in all past time of pursuing this work with remarkable unanimity. And it is exceedingly plain to us, that we are called by Divine Providence to adhere to the plan of operation which from the first has been adopted: and that the way, and the only way, for us to fulfil our sacred trust, and to go forward harmoniously and prosperously in our benevolent enterprise, is to direct our proceedings as a Board and all the labor of our missionaries, to the *one specific object* of our organization; and that turning aside to any thing else, how important soever in itself, would be a dereliction of duty on our part, and would disappoint and grieve the great body of Christians who patronize the Foreign Missions.

Considering the character of this Board as a Christian institution, and the momentous object which it is pledged to promote, we

think it may be fairly presumed that the funds contributed from time to time to our treasury, are obtained in a proper manner, and given from proper motives. At least, the principle is not to be admitted, that the Board must examine into the motives which influence those who sustain its operations, or into the origin of the funds which are contributed in furtherance of its object. Such a principle would be highly invidious in its character and altogether impracticable in operation.

In regard to the particular object of the memorialists, that of obtaining a formal expression of the views and feelings of the Board respecting slavery, your committee do not think that such a measure is called for, or that it would be right or expedient. It is indeed perfectly evident that this *Board of Commissioners for Foreign Missions* can sustain no relation to slavery which implies approbation of the system, and, as a Board, can have no connection or sympathy with it. And, on the other hand, it is equally evident that the Board cannot be expected to pass resolutions and adopt measures against the system, any more than against other specific forms of evil existing in the community. For we are met at once by the question, why we should express and proclaim our opinion in regard to one particular evil in distinction from others which are equally obvious and prevalent.

We beg leave to say again, we do entertain a high respect for those ministers of Christ who have addressed us on this subject now under consideration. The spirit which pervades their communication cannot but excite within us feelings of love and esteem towards them. It is our earnest desire and hope, that this Board may give them entire satisfaction, and enjoy their entire confidence. And we cannot doubt the continuance of their benevolent efforts, and their fervent prayers in behalf of that precious and glorious object, the conversion of the world, which they and we are united in seeking. And we will only add an affectionate request to these beloved brethren, and all our other fellow-laborers, that they would keep in mind the great and only object of this Missionary Board, together with the untold labors, the perplexing cares, the burdens, difficulties and anxieties which fall to the share of those who are called to perform the executive business of the Board, and to direct its vast concerns at home and abroad. Let them join with us, thanking the God of Missions for the unexpected and wonderful manner in which he has interposed to prosper our labors. Let them join with us also in endeavoring to avoid whatever would divide the counsels and hinder the success of those who are seeking the enlargement of Christ's kingdom. And as the God of heaven and earth is on his way to have mercy on all nations,

let our hearts be cheered and animated with the hope, and let us abound more and more in our labors of love, waiting in faith and patience and joy for the coming of our Lord.

In behalf of the committee,  
Signed. LEONARD WOODS, *Ch'n*.

#### Strictures on the Report.

A communication in the New York Evangelist, over the signature of L. T. comments on the above report as follows.

The Report, says the reporter of the New York Evangelist, "occasioned a sharp debate." Rev. Dr. Skinner, of this city, Dr. Bates, late Chaplain of the H. of R. in Congress, T. Bradford, jr. Esq. of Philadelphia, and others, (all Northern men) objected to the report because it "speaks of slavery as an evil," and implied that the Anti-Slavery Societies were benevolent associations. They wished to have the report re-committed, with instructions to strike out the objectionable passages. Dr. Skinner is reported to have said, in support of this motion, that "our friends at the South would be grieved at some of the forms of expression in the report!" Dr. Woods said that, although he would for himself have preferred to omit the paragraph to which exception had been taken, (introduced by Dr. Hawes we presume,) yet, "to prevent a schism in New England which would defraud this Board of a large share of its contributions, he hoped the report would be permitted to stand." It appears from the discussions that the report would have been re-committed with instructions &c. had not Rev. Messrs. Palmer and Blodget, of South Carolina, advocated its adoption! They were not afraid or unwilling to term slavery an "evil," and they expressed some surprise, it is said, that Northern men—ministers especially, should object to the report on that account.



What a theme this for profound reflection, mortification and indignant rebuke!

The writer then proceeds to examine the above answer to the New Hampshire memorialists, specifying instances in which they had turned aside from their "one great object," to condemn the sin of intemperance, &c. For example, in their Report for 1840, they dwell on that subject in connection with the Sioux Indians, on which L. T. remarks:

When have the Board ventured to say as much on the subject of slavery? It is known that many of the Indians have employed the money received from Government for lands, in the purchase of slaves. When have the Board, in allusion to this circumstance, ever reported that the payment which the Indians are receiving from the United States for lands, by affording "the means of procuring" slaves, was likely "to hasten their destruction," temporally and spiritually? The Board itself, not long since, derived some direct advantage from the labor of slaves, and thus gave an indirect approval of the system. On being remonstrated with, they relinquished the practice. Up to the present time it derives indirect advantage from the labor of slaves, through the contributions of slaveholders. Why does it seem to the Board a departure from the principles of the Association to comply with the wishes of many of the friends of missions, by relinquishing this mode of supplying its treasury? In the Thirty-first Annual Report, intemperance is denounced as a "vice," and the "reformation now going prosperously forward," is alluded to with approbation. When have the Prudential Committee, or the Board, ever alluded to slavery as a sin or a vice, and spoken of the anti-slavery reformation now going forward, in equal terms of approval? Would it be turning from the "one

great object" to do so in one case more than in the other?

In like manner, in their Thirtieth Report, they speak of the Pawnee Indians. Also at their annual meeting, John Tappan, Esq., a member of the Prudential Committee, whose objection to anti-slavery action is referred to above, and Mr. Frélinghuysen, the newly elected President of the Board, insisted strongly on the kindred topic of temperance. To these might be added specifications of other sins which the Reports of former years have abundantly denounced, and which stand far less than slavery in the way of the propagation of the gospel by their missionaries. And all this without those mighty inconveniences which are set forth in the case of slavery.

The Reviewer then proceeds—

It is not proceeding so far as we intended, to show merely the *inconsistency* of the Board in their Report; and we proceed now to prove that if they had in fact pursued their "one great object," without "turning aside from it," to denounce the use of intoxicating drinks, it would be perfectly proper, nay, their bounden duty, to speak explicitly on the subject of SLAVERY, agreeably to the request of the New Hampshire memorialists. We argue this, from the fact that the Board have, in divers ways, recognized slaveholders as Christians, and given the world to understand that they did not consider slaveholding a sin. Several members of the Board are understood to be slaveholders. Agents have been sent to the South, annually, to solicit donations from slaveholders. Slaveholding ministers have been invited to address public meetings of the Board. The elections into the Board have been principally from among the decided opponents of the Anti-Slavery enterprise; and although "studied silence" has been observed with reference to the system of Slavery, yet that action that speaks louder than

words, has been explicit enough on the subject. In addition to the specifications already made, we make one more: A minister of the gospel, in a slaveholding State, amiable and esteemed in other respects, who had attended a public meeting "as an opponent of abolitionism," and who considered the charge of being an abolitionist "false and calumnious," was, after the national conscience had been awakened in respect to the sin of Slavery, elected to the office of one of the principal secretaries of the Board. These facts show conclusively that neutral ground has by no means been preserved by the Board. One object of the memorialists was to recall the Board to the ground from which they had departed on the subject of Slavery, or, in the language of the Report, "turned aside," and to urge upon them the duty of "defining their position," seeing they had preserved silence on the great subject, while, at the same time, by their action they had apparently taken the side of the oppressor.

#### THE GREENWICH MEMORIAL.

From the Friend of Man.

GREENWICH, March 26, 1842.

Dear Br. Hough:—In a report of the special meeting of the American Board of Commissioners for Foreign Missions in the Missionary Herald for this month, I find the following account of the disposal of a memorial from our Church:

"A memorial signed by the pastor, deacons, and clerk of the church in Greenwich, Washington County, New York, relating to receiving to the treasury of the Board, donations from holders of slaves, and other kindred topics, was read by Dr. Armstrong. On motion of the Rev. Henry G. Ludlow, the following resolution was unanimously adopted;

Resolved, That the memorialists in behalf of the Congregational church in Greenwich, N. Y., in regard to the relation which this Board is supposed to sustain to slavery, be respectfully referred to the report on the same general subject made by a select committee at the annual meeting of the Board in September last, and adopted; and that in view of that report, the Board see no cause to take further action on the subject at this time."

That the public may judge how far the report alluded to is an answer to the memorial, a copy of the latter is here presented.

To the American Board of Commissioners for Foreign Missions.

The undersigned, in the name of the Congregational Church of Greenwich, in the County of Washington and State of New York, beg leave to submit to the Board the following memorial.

Questions of duty with regard to slavery have excited much attention, and have produced some embarrassment. Your memorialists have not been entirely indifferent to this subject. And they have arrived at the conclusion that to hold slaves is a sin. They also believe that "God now commandeth all men every where to repent." They cannot therefore think it right to extend church fellowship to any who hold human beings as property, who covet all that is or may be their neighbor's and their neighbor too, and carry their covetousness into full practice. Without pretending to decide whether such persons can be Christians, your memorialists are convinced that so long as they continue in the commission of such sin, they can give no evidence of grace sufficient to entitle them to church fellowship. Meanwhile your memorialists are anxious that the Gospel of Him who proclaims deliverance to the captive, should be preached to every creature; and in the A. B. C. F. M. have they been wont to confide as an acceptable medium for what poor aid they could contribute towards the work. But how far such confidence can continue while they hold the views above stated, and the policy of the Board with regard to slavery remains unchanged, is a question which they would respectfully submit to your candid consideration.

If your memorialists are sincere in their belief that to hold human beings as "chattels personal" is the aggregate of dishonesty, and the



climax of extortion, can they be expected heartily to sympathize with the Board, while the "gain of oppression" instead of being "despised," (vide Isa. xxxiii, 15.) is solicited at the hands of professed churches whose members and often whose ministers are slaveholders? Judas sold his Master. And it is well known that the brethren of Jesus not only according to the flesh, but by the spirit of adoption also, are frequently sold by professed Christians in this free and enlightened Republic. And our Lord hath said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The chief priests of that day refused to put the price of blood into the treasury. Would the traitor have met with a better welcome if instead of hanging himself, he had subsequently offered the money to Peter and the apostles to aid in sending the gospel to the heathen? At all events, let us ask you, dear Brethren, would the apostles have thought of *soliciting* such a contribution to the cause of missions?

Again. Your memorialists cannot but consider that the Board, while soliciting and obtaining aid from slaveholders, is under an implied pledge to make no objections to pro-slavery missionaries going abroad under its auspices, and establishing among the heathen a pro-slavery religion. It is true, and your memorialists gratefully acknowledge that many of the missionaries of the Board are known to be true friends of impartial liberty—and keenly do those devoted souls appreciate the malign influence of the slaveholder upon the cause of the gospel. One of them writing from Ooroomiah, (not in the 'Herald,') says, "Every European who strolls through these distant regions, for curiosity, for honor, or for gain, keenly goads us by tauntingly but justly pointing to *American Slavery*, that foul blot of inconsistency which so mars the escutcheon of our *Republican Glory*." Dear Brethren, is the practice of the Board such as to blunt in the least degree the edge of such taunts?

It has also appeared to your memorialists that a marked and studied silence with regard to slavery has been maintained in the publications of the Board. In the communications of missionaries, which appear in the 'Herald,' Intemperance, Licentiousness and other sins common both in this and in heathen lands, are lamented in strong and pointed terms—but how often is the sin of slaveholding among the heathen deplored?

Your memorialists believe that whoever is not against the *SIN of slaveholding* as well as the "evil" of slavery, is for it. They also believe the pro-slavery heresy to be as plainly contrary to the Scripture, and to the full as ruinous tendency, as either Unitarianism or Universalism. And if the Board were to solicit the assistance of Unitarian or Universalist Societies, and keep silence as to their own

views and the views of their missionaries as to the doctrine of the Trinity or of future Retribution; the feelings which would then be excited among orthodox Christians would be similar to those now entertained by your memorialists, with this exception, that a heresy in morals is naturally far more odious than an error in theology; and besides the gift of an errorist is not necessarily a giving of "robbery for burnt offering."

Perplexed as they have been with such considerations, your memorialists have for some time past been impelled to direct their contributions in channels which were not liable to the above mentioned objections; but they would be rejoiced to find their difficulties obviated. These difficulties they have sought respectfully and frankly to lay before the Board. If any thing has been uttered amiss they pray your forgiveness. If your memorialists had been alone they would probably have hesitated longer before obtruding their views upon the Board. But they are well and certainly advised that the views herein expressed are entertained by thousands in the churches, and that those thousands are constantly increasing.

That the Giver of every good and perfect gift may impart to you wisdom and grace in rich abundance, and that a pure and liberty-loving gospel may soon triumph throughout the world, is the earnest prayer of your memorialists.

EDWARD C. PRITCHETT, *Pastor.*

HIRAM CORLISS, *Clerk.*

ABEL WILDER,  
CHARLES J. GUNN,  
LUKE PRENTISS,  
WM. H. MOWRY, } *Deacons.*

### Lewis Tappan's Conclusion.

The Friend of Man of the 22d March last, has a long letter from Lewis Tappan to Wm. Goodell, commenting upon the doings of the Board, at the special meeting, when the above resolutions were presented. As it treats of their most recent proceedings, we make copious extracts, and invite attention particularly to Mr. Tappan's conclusions respecting the present duty of Anti-Slavery friends of missions.

NEW YORK, Jan. 26, 1842.

My Dear Sir,—The American Board of Commissioners for Foreign Missions have recently held an extra meeting in this city, as you know.—After a few days' delay, I sit down

to give you an account of what was said and done on the subject of anti-slavery. Considering the ungracious reception given to the subject, it is painful to do this, but I think that abolitionists should be apprised of the position taken by the Board, and its leading men, that they may seriously consider what duty requires of them in this exigency. While I state facts, and animadvert upon the acts of officers of the Board, with the entire freedom becoming one contending for human rights, it is my earnest desire and fervent prayer that I may not feel or say anything indicative of a wrong state of mind or heart. At the same time you know full well that this communication, however carefully written, will be apt to receive censure, not only from the individuals to whom allusion is made, but from others who view with disapprobation all attempts to induce the Board to take right action on the subject of American slavery. But these things ought not to deter us from spreading before our associates the actual state of things, and exhorting them to take an independent part as friends of the perishing slave in our own country, and the friends of the perishing heathen in foreign lands. \* \* \* \*

Mr. Anderson, though more temperate in his language, expressed himself as decidedly opposed to all anti-slavery action of the Board. He said the bequest alluded to was not new to him. "But," said I, "it is new to a large part of the community—you have never published it—and there is much complaint that you do not publish anti-slavery communications to the missionary rooms." He said "Why do you persist in bringing this anti-slavery question up, here? Why do you disturb us? Why do you not work in your own way, and let us alone?" alluding as

I supposed to the Mendenhall mission. I replied that he had known that for years, I had been very reluctant to do anything that would seem to imply taking ground in opposition to the Board—that in common with many abolitionists I had been hoping that the Board would, by their own explicit action on the subject of slavery, save the necessity of a separate organization; but after Mr. Greene's declaration in Boston—Mr. Hubbard's treatment of Mr. Deming and myself—and the remarkable exhibition of feeling to-night, it was evident, to my mind, that abolitionists had nothing to expect for the slave from the Board—that my own mind was now clear as to the path of duty—that if the abolitionists throughout the country knew the exact position of affairs, they would think that the Providence of God directed that a new channel should be opened or selected, through which their contributions, and the contributions of all who "hate robbery for burnt sacrifice" could flow, for the conversion of the heathen. I told Mr. Anderson that the temper that had been manifested did not appear to me to be the spirit of Christ, or befitting those charged with the direction of the affairs of a missionary Board; that notwithstanding recent evidence of prosperity, it seemed impossible that God would bless the labors of men who continued to manifest such feelings; that a spirit was fast ripening in the country in favor of missionary efforts unconnected with slaveholding,—that the letters that were in my possession, as Treasurer of the Mendi fund, would, if published, show that the number of Christians was rapidly increasing who would not let their money be mixed with the donations of slaveholders; and it was my firm belief that the Board would learn, ere long, that by persisting in rejecting the



memorials of Christ's disciples, who were afflicted at the deaf ear turned towards the poor slaves, they displeased the Lord, and crippled their own means of usefulness;—that the Christians through the country did not believe in the infallibility of the few leaders of the Board—that they did not believe wisdom would die with them—and that they would feel the importance of seeing that justice was done to those who believe that “the wages of unrighteousness ought not to be used for the conversion of the world.”

Mr. Anderson said “he was as much opposed to slavery as I was,” &c., &c. In reply to this, I could only remind him of what Mr. Perkins, the missionary, had written home, about *such* anti-slavery men—who “seem to nerve themselves with an almost desperate determination NOT TO DO ANY THING for its removal.”

The next day a distinguished merchant in this city, who is a corporate member of the Board, took me aside in Wall street, and said, “I am sorry you introduced that subject last evening. Your principles are right—I agree with you, but slavery is deep-rooted;—you can not get rid of it—there is no use in introducing the subject into the meetings of the Board—*We fixed the whole matter at Philadelphia last fall, and the subject must not come up again.*” He said I had introduced the subject last evening, “courteously—very courteously,” but it “should not have been introduced at all.” This was very much the language of Mr. Anderson on this point, and I think, after such avowals, there is no manner of doubt that while Dr. Hawes, Mr. Norton and other abolition members, were led to indulge the hope, last fall, that the action of the Board would be onward, with reference to the anti-slavery

question, those members who are otherwise minded, believed at the time, that they had “capped Vesuvius,” to use the expressive language of Samuel H. Cox, D. D., with reference to the action of the New School General Assembly,—not “for three years,” however, but for an indefinite period of time. Be this as it may, no candid observer will deny, I think, that the developments recently made, seem to mark out the course of duty, for consistent abolitionists, clear as the noon day sun—and that is, *to have another channel, in which their contributions for the missionary cause can flow.*

On a subsequent day, I was informed, a Memorial, (said by some, who heard it read, to be an admirable document,) was presented by Mr. Armstrong, one of the Secretaries. He stated the subject, and remarked that the Board could dispose of it as they thought proper, by committing or postponing it, laying it upon the table, &c. The reading of it was called for, but before it was read, Mr. Greene, one of the Secretaries, was seen to leave the platform with a slip of paper in his hand—go down the broad aisle—look about for some one, and at length go up to Rev. H. G. Ludlow. After conferring a while, the slip of paper was left in Mr. Ludlow's hands. This gentleman, as soon as the reading of the Memorial was finished, rose and said he had a resolution to offer—that he sympathised with the memorialists—that he was as much of an abolitionist now, as he had ever been—but there was no use in introducing the anti-slavery question in the Board—that they did at Philadelphia all they could do on the subject—that the action of the Board there was sufficient, and so far as he knew, it was altogether satisfactory—that by urging the matter the cause of abolitionism would be

injured, &c. The subject of the resolution put into Mr. Ludlow's hands by the Secretary was a reference of the memorialists to the report at Philadelphia. The resolution passed without opposition.

Thus, my dear sir, you have the action of the *American Board of Commissioners for Foreign Missions*, in relation to slavery, at their late meeting, and a view of the temper and feelings of several of the officers of the Board, with reference to anti-slavery men soliciting them not to receive the money of slaveholders, knowing it to be such. What have the friends of the slave to hope from the action of the Board after this? NOTHING. With a return of prosperity in the *financial* condition of the Board, the prospect of their taking any action on behalf of the slave is diminished, and I do not believe they will ever take any action to this end, unless constrained to do so by pecuniary distress, or apprehension, or the force of a more enlightened Christian sentiment in the community.

*What, then, shall be done?* Shall we assail the Board with censures? Shall we excite opposition to their efforts for the conversion of the world? Shall we manifest a belligerent temper towards them? By no means. Let them be treated with great kindness and forbearance; let us wish success to all their well-intended efforts, remembering that Professor Stuart once said that if they had done no more than reducing the language of the Sandwich Islanders to writing, it would repay all that had been expended by the Board; let us pray that all they do may be overruled for good; let us cultivate a peaceful disposition; let us rejoice in all the good that has been or may be done by the Board. BUT let the friends of the slave select another Association *through whose hands they can send their dona-*

*tions for the conversion of heathen nations.* All the abolitionists may not do this immediately—some may have a superstitious dread of leaving the Board to which they have been so long attached—and the results of the contributions of those who faithfully act out their principles on this subject may be small, at first, but the contributors will have the high satisfaction of knowing that if they act with a right spirit, they will please God, and that he who considered the offering of the poor widow of more value than all that was put into the treasury, will own and bless offerings that are uncontaminated with the money that is received from those who buy and sell the bodies and souls of men.

The Board excuse themselves on account of the ‘practical difficulties’ in the way, and because, as they say, their sole object is the conversion of the Indians on this continent, and the heathen in foreign lands. The friends of the slave do not expect or desire that every donor shall be questioned to know whether his money has in any way been derived from slave-dealing, but they have thought they had a right to expect that the Board would openly declare that slavery is a sin, that they would refuse sending agents to solicit donations from slaveholders, that they would not invite slaveholders, or the defenders and apologists of slavery to speak at their public meetings, and that they would show, by unequivocal action that they have “no fellowship with the unfruitful works of darkness.” In one month since the meeting in Philadelphia, out of the whole amount of receipts, thirty-four thousand dollars I think, only six hundred came from the slave States, where “such noble responses were made to the late Appeal of the Board,” to use the language of Mr. Anderson, at the late



meeting, and Mr. Anderson has told me more than once that the Board loses money by not complying with the prayer of anti-slavery memorialists. What then, deters the Board or its officers from taking decided ground in favor of anti-slavery principles, as they have respecting the Sabbath, the Temperance and Revival causes? They have felt no "practical difficulties" here, nor has it appeared inconsistent with the 'sole great object' of labors for the conversion of the heathen in distant lands, to express their views on some of the great moral movements of the age.

### Present Pro-Slavery Position of the American Board.

We wish to call the special attention of our readers, to the *order of dates* in the subsequent articles, and to the *providence* which evidently led to the disclosure of the facts respecting Mr. Wilson. The first article was communicated by ourselves to the *Emancipator* and under our usual signature of J. B., which, however, seems to have been overlooked. For the same reason, perhaps, of a crowded sheet and not very legible manuscript, the mistake was made by the Editor of the *Emancipator*, (see the correction,) which led him to speak of the *missionaries*, rather than *members*, as slaveholders. The article was published in the *Emancipator* of Feb. 18, and the communication from the *Missionary Rooms*, is dated Feb. 24. Can it be doubted that this Providential occurrence led to the disclosure in question?

#### Missionary Slaveholders.

We beg leave to call special attention to the following communication. If it be true that some of those in the service of the A. B. C. F. M. are **SLAVEHOLDERS**, then indeed have we something more to contend with than mere *neutral positions* in regard to

slavery. If the American Board employ slaveholders to convert the world with, let it be known to all our churches who sustain them, but if it be not true, then it will be easy for the Board to show it.—*Emancipator*.

#### The A. B. C. F. M. and Slavery.

The sensitiveness which many manifest when this topic is introduced, is not a sufficient reason for maintaining total silence. The relations subsisting between the Board and slavery are either right or wrong. If right, there need be no difficulty in making them appear such. If wrong, no long cherished partialities, or man-pleasing doctrines of expediency, should prevent their being discussed and condemned.

The moderate abolition and strong denominational papers, such as the *New York Evangelist*, the *Cincinnati Watchman of the Valley*, and the *Hartford Congregational Observer*, have approved substantially of the recent action of the Board on the *New Hampshire memorial*. Even the worthy president of one of the State anti-slavery societies, under the strong influence of their urgent appeals for help, has come out under his own signature in the latter, expressing his acquiescence under all the circumstances of the case.

On the other hand, some of the correspondents of the *Evangelist* and *Emancipator*, the Synod of Illinois, &c., express a modified dissent from the doings of the Board at Philadelphia, yet the whole encourage us to look forward to their future course with hope. Other publications still speak in no measured terms of condemnation, both of their present and earlier doings.

The results to which my own mind has come from weighing all the arguments I have seen advanced on

either side, I will state for greater clearness, under the heads of past, present, and future.

And first as to the *past*. To me it appears that too much importance has been attached to the past relations of the Board to slavery. For example, whether some of the missionaries among the Indians did or did not, hire or even purchase slaves. The times of early ignorance on this as on kindred subjects, should not be judged too severely. He that is without sin among us, let him cast the first stone. As much cannot be said, however, of the later doings of the Board and its agents. Such are the continued visits of a Secretary or agents to the slave States, the anti-abolition character of the recently appointed members of the Board, with a few slight exceptions, where strong pecuniary considerations were understood to have weight, &c. But even these are rather to be dwelt upon as an index to the future, than as grounds of severe censure for the past.

Next, and chiefly, as it appears to me, should all consistent abolitionists look to the *present* attitude of the Board towards slavery. In this, of course, I include the ground they took or continued to occupy at their last meeting, when the policy for the current year was settled. Here, then, let us enter into particulars. At their communion season in Philadelphia, during the session of the Board, they sat down together, slaveholders, conservatives, (not to use the obnoxious term to some of pro-slavery men,) and whoever could be classed under the head of abolitionists; fewer probably of the last than of the first. From the latest published reports of the Board, it appears that there are 15 or 18 corporate or corresponding members from the slave States, to say nothing of some 200 honorary

members, who are entitled to a part in their deliberations, but not to vote.

From the latest accounts too, there were in the employment of the Board from 20 to 25 male and female missionaries from the same states.—Some of the former are *known* to be slaveholders, and some of the latter to be children of such, and most are believed to be. These missionaries are laboring in Africa, Turkey, Persia, India, Greece, and in Indian territories, regions which have all deeply felt the horrible evils of slavery. No public, and it is to be presumed no private instructions have ever been given them to discountenance the sin of slavery. Indeed there is reason to doubt whether any one of them regards it as a sin in itself, to hold human beings as property.—Nothing was done by the Board, to exclude the offerings of slaveholders from their treasury, or even to discourage them. At least if anything was done which could have the slightest looking in that direction, it was their admission of slavery to be an evil, but in terms far less explicit and milder, than Mr. Jefferson and other Southern politicians have used, who have been usually classed among infidels. Even this fastidious allusion was objected to by some of the members and by one of the Prudential Committee itself, though it was advocated by one of the Secretaries, and perhaps would not have prevailed, had not the *Southern* members themselves come forward to sustain it. Since the meeting of the Board, the contributions of the Richmond and Charleston auxiliaries continue to be received as aforetime. At the same time their amount is so small as greatly to diminish the pecuniary temptation to welcome them. Few or no Congregationalists are to be found at the South, and Presbyterian patrons and contributions to the



Board, in the same quarters, are but as a drop of the bucket, in comparison with the like support our Baptist and Methodist brethren receive for their respective missionary Boards.

In view of the above facts and statements, and it is believed they cannot be gainsayed, what rational ground of hope have abolitionists for the future correct action of the Board? I frankly confess for one that I see little from the present or the past, to anticipate such action *early enough to have much useful bearing on the anti-slavery enterprise*. Its members are not, as in all other missionary and benevolent societies, appointed either by the donors or by ecclesiastical bodies. They hold their offices for life and fill their own vacancies. Very naturally, therefore, the Board has come to be eminently conservative. Against the unpopular sin of intemperance they have indeed ventured to speak out, but on this, when earnestly, affectionately and repeatedly appealed to, they justify their silence and take no steps towards a change of their objectionable relations.

Why, then, should consistent and "teetotal" abolitionists, fondly cling to the expectation that they will speedily purge themselves of all wrong connection with this heinous national sin and legionary evil? Let them listen to what William Goodell says in his *Christian Investigator*, particularly No. 5, a work deserving to be circulated thro' all our churches. In the opinion of not a few, much is now to be hoped from churches and benevolent societies, through a course of decided anti-slavery action. Had the member of the Board before alluded to, for example, transferred his thousand dollars to an anti-slavery missionary society, and another distinguished member, who believes that the Lord hates robbery for burnt offering, not been deterred by

lesser practical difficulties from entering his decided protest, we should doubtless have been nearer the termination of American slavery.

#### Correction.

The author of the [preceding] article hastens to correct a mistake which occurred from separating into two paragraphs what he intended for one. In consequence of this the word 'former' instead of referring to 'members,' is applied by the editor to 'male' missionaries. It may indeed be true that some of the 'latter' are slaveholders, but it was not intended to make any such assertion. Should they outlive their parents, doubtless they would come to hold them. The father of one is the holder of twenty slaves, supports a daughter in his son's family, and defrays a part of his travelling expenses.

#### A MISSIONARY SLAVEHOLDER.

The following letters have been placed in our hands for publication. They deserve the serious consideration of those individuals, editors, and others, who have recently sought to cast reproach on the American Board of Commissioners for Foreign Missions.

The letter of Mr. Wilson will also assist those who are inquiring whether or not it is a sin in all cases to be the owner of slaves.—*New York Observer*.

To the Editors of the *New York Observer*.

—The accompanying letter, as you will see from the date, was written nearly six years ago, and contains, as you will also see, permission to publish it, if that should be deemed advisable. Till within a few weeks, when a number of inquiries have been made on the subject to which the letter relates, there has seemed to be no call to make such use of it.

The letter was written at the suggestion of the Secretaries of the Board, who, previously to Mr. Wilson's entering on the missionary work in Africa, had conferred with him fully on the subject. Subsequent to the date of the letter they have no knowledge of the case.

The letter implies that other missionaries may stand in a relation similar to that of Mr. Wilson. If such be the fact in respect to any other one, the Secretaries are not aware of it.

Very respectfully yours, D. G.

Missionary House, Boston, Feb. 24, 1842.

#### LETTER OF MR. WILSON.

FAIR HOPE, Cape Palmas, June 12, 1836.

MY DEAR FRIEND AND BROTHER,—In one of my previous letters I alluded to my connection with the Board as a *slaveholder*. The increasing excitement on this subject in the United States admonishes me that I ought to set before you and the committee, and if you and they judge proper, before the Christian public, a full statement of my situation in this respect. The Christian church has an unquestionable right to inquire into the character and conduct of any missionary who is supported by their contributions, and no one can be more willing than I am to submit to public scrutiny. The synod of Ohio, I see, exclude from their pulpits all ministers of the gospel who hold slaves, and if this is the prevailing spirit of the churches, a *slaveholding missionary* must be still more offensive. One chief cause of anxiety with me is, that I, and some of my missionary friends who are similarly situated, might prove a cause of embarrassment to the operations of the Board. However, I will state my case, and if you or any one else will suggest a plan by which I may be judiciously freed from my connection with my slaves, it will relieve an anxious heart from a great burthen, and it shall be embraced without delay.

In the first place, if it asked how I became a slaveholder, I reply, that a part of them were bequeathed to me, (rather *inflicted* upon me,) twenty years before they or I had existence. With regard to the other part, they became my property by marriage. And my wife was put in possession of hers in a way similar to myself. The reason that they are continued as slaves is, that the laws of my na-

tive State will not allow me to set them free on the soil, and they are unwilling to go elsewhere. They prefer bondage on their native soil to freedom in other parts of the world. And I must do violence to their feelings and wishes to dislodge them from the place of their attachment. Will it be said that I ought to set them free, regardless of the law of the country? The consequence would be that as soon as it was known that they had a certificate of freedom, they would be arrested and exposed to public sale; and would almost certainly fall into bondage ten-fold more oppressive than anything they had previously known. Now I ask, is it the dictate of humanity, of philanthropy or religion to pursue this course? Could I ever forgive myself if I should, knowingly, cause them to be torn forcibly and violently from every thing they hold dear upon earth, and placed in the power of a master who might treat them with merciless harshness? No! my dear brother, I have learned a different lesson of humanity; and I can not divest myself of personal responsibility in this way. It can not be said that I *ought to force* them to emigrate. It would be necessary in this case that their hands and their feet should be fastened with iron fetters, and carried, as their fathers formerly were from Africa to America. What then am I to do? What am I forced to do? They have the offer of freedom if they will go where they can enjoy and maintain it. But they will not, and thus they compel me to be a master and to sustain the odious character of a *slaveholder*. Their wishes, and not mine, are gratified and indulged by the connection subsisting between us, and I submit it to the decision of every man of sense, which of us is slave, and which is master. I hope, at some future time,



to be emancipated from this unpleasant and unfair bondage.

The course that I have prescribed is, that the proceeds of the labor of our slaves for the next three years be carefully laid up and appropriated to their use at the expiration of that time, if they will emigrate. This I thought would be a stimulant to them to emigrate; it would serve them as a means of commencing life anew; and the prospect of being free will have a salutary influence in preparing them for that freedom. This seems to me the most judicious and by far the most humane course that I could pursue. But, as I have already intimated, if a different and better course is suggested, I shall not be slow to comply. But I would ask why are individuals, hedged in as I am, the subjects of unsparing denunciation? Why are we, for what we can not help or avoid, excluded from the pulpit? May not many slaveholders appear in heaven with as pure hearts and as clean hands as these who unsparingly denounce them? I am sure that no one can more ardently desire the freedom and welfare of my slaves than I do. But their feelings and the laws of the country interpose obstacles which I cannot remove. I can only commend them to the care and direction of Him who holds the destiny of all men in his hands.

Yours, very affectionately,

(Signed) J. LEIGHTON WILSON.

Rev. Rufus Anderson, Mission Rooms, Boston.

STRICTURES OF THE PRESS, ON THE CASE OF MR. WILSON.

Remarks of the Emancipator.

In the above correspondence we have the startling fact that the American Board six years ago, did so far

approve of the system of slavery, as to employ a slaveholder in their service. It would seem that the Secretaries were even more hard-hearted than the slaveholder who wished to enter their service, for *he* thought that a "slaveholding missionary" would be 'still more offensive' to the northern churches who furnish his support, than the slaveholding minister was to the Synod of Ohio. But they, instead of *refusing* to employ him on account of his sustaining a sinful relation, actually *employed* him as a missionary, **KNOWING HIM TO BE A SLAVEHOLDER.** And not only this, but in 1836, they had Mr. Wilson's testimony, that there were others "who were similarly situated." If this language means any thing, it must mean **THAT THE BOARD HAD IN THEIR EMPLOY OTHER SLAVEHOLDERS,** and it seems to be impressed on Mr. Wilson's mind that there is an incongruity in employing slaveholding missionaries as instrumentalities to convert the world with.

Reference is then made to the Report adopted by the Board in reply to the New Hampshire memorialists, on which the Editor remarks.

The report, be it remembered, was unanimously adopted, and be it also remembered that the above correspondence was then on file. Here we have a declaration, in 1841, that the Board "*can sustain no relation to slavery which implies approbation of the system, and as a Board, can have no connection or sympathy with it.*" (See page 69.)

We come, then, to the inquiry, does the Board now, or did it at the time of adopting the report from which the above is taken, *employ slaveholders*? We think the Secretaries will not deny that Mr. Wilson, if not others, is now, and has been

since 1836, in the service of the Board, and that he has not, to their knowledge, yet emancipated his slaves. We ask them, in all candor, if this does not, at least, "imply approbation of the system," and "*as a Board,*" too? Is it not "fellowship with the unfruitful works of darkness?" But how stands the matter *now*?

At their special meeting in New-York, a similar memorial was presented from a church in Greenwich, N. Y., upon which a resolution was passed, referring the memorialists to the report of the committee on the New Hampshire memorial last year. So that the doctrine of neutrality in theory, and "approbation of the system of slavery" in practice, is the present real position of the Board.

If the Board was constituted solely for the propagation of the gospel among unevangelized nations, (and we do not doubt the fact,) and if, in doing this specific work, it can not so far "turn aside" as to require or even advise its own missionaries to "undo the heavy burdens, and let the oppressed go free;" or say to them, in the language of the God of missions, "Break every yoke,"—we say if it can not do thus much in regard to slavery, why do as much in regard to the sin of Sabbath breaking? Why did the Secretaries, a short time since, refuse to have their missionaries sail out of the port of Boston on the Sabbath? Is not this as much a case of turning aside from their own specific object as the case above in which they refuse action?

Views of the Western Reserve Cabinet.

A large and growing class of the benevolent public, are withholding their contributions from the American Board because the Board receive,

through the solicitations of Agents, contributions from Slaveholders. But what will be thought when the following singular facts are made known, which we find recorded in the Congregational Observer, a paper favorable to the Board—and what will be thought of the article from the Boston Recorder, upon which the Observer comments. Can it be believed that such an article emanated from a professed defender of *pure religion*? And yet such is the fact. The truth is, slavery has not only mingled its poisonous ingredients with all our civil affairs, but its leprosy has deeply tainted the *church*, aye, the *North-ern church*. Let the reader ponder upon the developments of the following article.

Comments of the Congregational Observer.

One of the Secretaries of the American Board of Commissioners for Foreign Missions, forwarded to the New York Observer not long since, a letter from the Rev. J. L. Wilson, a missionary of that Board at Cape Palmas, Africa, dated in 1836, in which Mr. W. acknowledges himself to be a slaveholder, and asks for advice respecting his duty in the case. The following from the Boston Recorder is a very good epitome of the contents of his letter, only it should be added that Mr. W. declared his intention of appropriating the wages of his slaves for two or three years then to come, to their removal to a place of freedom. Six years have since elapsed, and so far as the Secretaries of the Board or the public are informed, he has done nothing to carry his plan into execution. He intimates also in his letter, that other missionaries of the Board are in the same predicament, if we may so call it, and it is a sad one indeed. The Sec-



retaries, however, are not aware that any other of their missionaries sustain this relation. The publication of this letter from Mr. W. was elicited at this late day, by a writer in one of the Anti-Slavery papers, who affirmed that 45 of our missionaries are from the slave States, and several of them slaveholders. This publication in the New York Observer is a reply. The Secretaries know of only one case, and this they think justifiable. The Boston Recorder it will be perceived, takes the same ground; so also does the N. Y. Observer. Most of the papers that advocate the lawfulness of slaveholding in certain circumstances, will be apt to justify the Secretaries in their course, and Mr. W. in his. He certainly is blameless if it is right in any case to hold our fellow men in slavery. The Secretaries, however, have in our opinion failed to act with their usual judgment, or have acted indiscreetly to say the least, in suppressing this letter of Mr. W. for six years, and keeping even the corporate members of the Board in ignorance of the state of facts. Had they published his letter, and met the question openly in its day, the matter could have been adjusted in some way with less prejudice to the cause of missions. That slaveholders should have entered the service of the Board as missionaries, before the moral nature of slaveholding was a matter of general inquiry, cannot be a ground of surprise, nor if the evil were promptly corrected with the advance of sound sentiments, could the Board suffer in public confidence. What will now be thought of the course of the Secretaries, we have serious and painful apprehensions. The whole business will, however, be soon brought before the Board, and settled, we hope, in a satisfactory manner.

The remarks of the Recorder below do not please us. They are

founded on the assumption that slaveholding is *not* one of those evil acts which we may not do that good may come. The argument is, that Mr. W. may rightly hold his slaves, lest they should suffer a harder bondage in the hands of a cruel master. The argument springs from a kind, but not, as we think, from a far reaching mind. For reasoning on the writer's own principle that slaveholding is not a *malum in se*, and is justifiable when the good of the slaves requires it, we are confident that benevolence to the slaves *as a body*, calls on Mr. W. to set his slaves free on the soil. They might, it is true, be taken up and sold into a harder bondage. But what is probable? Look at facts:

1. Laws against emancipation are so evidently unjust and oppressive, that they have seldom been enforced in any slaveholding country. In the United States, notwithstanding a strong feeling against the increase of the free people of color, it rarely happens, that slaves manumitted by their masters, in opposition to the law, are ever deprived of their liberty. When the Quakers released a large number of slaves in South Carolina, the Government arrested and sold a few of them, being alarmed at the probable influence of manumission, on such principles, and on so large a scale. We are convinced on careful inquiry, that similar instances are very rare, compared with the whole number of emancipations. It is, not, therefore, probable, that the emancipator would be fined, and his slaves sold to a worse master. Such laws ever have been, and probably ever will be, to a good extent, a *dead letter*.

2. The most effectual way of obtaining the repeal of laws against emancipation, is to disregard them. Suppose Mr. W. sets his slaves free, notwithstanding prohibitory laws, because he believes slaveholding to be

contrary to the divine law. The government, seizing his freedmen, sells them to the highest bidder. This affords him an opportunity to preach with tremendous effect against the law, which sanctions this outrage. If he says nothing, his conduct speaks: it condemns the law; it reproves the officers who execute it; it thunders damnation in the ears of the auctioneer, and of every man who dares bid for men made free for conscience, sake; it arouses the slumbering reflections of the community. His example proves contagious. B. frees his slaves; C. follows suit; and soon it is found, a strong public sentiment exists against reducing emancipated men again to slavery. The officers of government shrink from the disgrace of arresting them, and purchasers cannot be found. Thus laws against emancipation go into desuetude. On the other hand, while those who disapprove of these infamous laws, yield obedience to them, they will never become unpopular.

3. Were the better class of masters at once to free themselves from all connection with slavery, as have the Quakers and Reformed Presbyterians of this country, not only the laws against emancipation, but slavery itself would soon expire. It is the men, who treat their slaves with some show of humanity, the moderate drinkers of the system, and not the vile and cruel, the inebriates, who wallow in the mire of slavery, showing undisguisedly its real features, that sustain the tottering pillars of the institution. Let all who pretend to be conscientious, abandon the practice, and all others would be too indelibly disgraced and intolerably convicted, to postpone repentance, at least in things visible, if not in spirit. It has been objected to these views of duty, that slaves of kind and Christian masters would be the first to ob-

tain their freedom, only to lose it again, by falling into the hands of men of less principle. This may be true. But in the darkest view of the case, the plan would purge the church of slavery, and congregate the slaves in the hands of the worst portion of society; and this, if an evil, *ad interim*, to the slaves, would be a blessing to them ultimately, for it would shorten the period of their servitude. Or if their personal good were not promoted, the general good, the good of the slaves as a class, the good of society, may require their masters to set them free, as a testimony against the law, prohibiting emancipation, and against slavery itself. Slavery cannot long exist in a Christian country without the sanction and support of the church.

We should also remember that if Mr. W. were to emancipate his slaves expressly on the ground of the inconsistency of slavery with the Gospel, it might be the means of impressing on their minds a conviction of its truth and excellency, and of effecting their conversion to Christ.

Those remarks are made merely for the sake of showing that benevolence, in the large sense, may require a slaveholder to renounce the relation, even if he knows that his own slaves will be thrown into a worse physical condition. It may lead to their salvation, and tends manifestly to break up the system of slavery and hasten the day of deliverance to all its victims.

#### Apology of the Boston Recorder.

REV. J. L. WILSON.—This gentleman is a missionary of the A. B. C. F. M. in Africa. He is also a slaveholder. Though he has abandoned home and kindred, and devoted his life and his all to the most self-denying labors, amid pestilence and death



—it is his misfortune to hold property in the “bones and sinews” of his fellow men. And for this, must he be cut off from the fellowship of Christian brethren, and denounced as a wicked man and manstealer? The facts are these—his slaves came to him by inheritance—the laws of his native State do not allow him to set them free on the soil—they are not willing to go elsewhere—were they emancipated contrary to their will, they would be arrested at once and exposed to public sale, and almost inevitably fall into bondage ten-fold more oppressive than any thing they have yet known. They have the offer of freedom, if they will go where they could retain and enjoy it. But they will not accept it. What can the master do, in the case? And such no doubt is the condition of many masters at the South—they would be gladly relieved were it possible, but they cannot be at present; and for the aggravation of their sufferings, they are denounced as the basest of men, and excluded from the charities and the fellowship of many Northern ministers and churches! Which, in the judgment of common sense and the Bible, are most unchristian in their conduct—the involuntary slaveholder, or the denouncing church?

*Censure of the New York Evangelist.*

From the principles and facts before us, we believe that Mr. Wilson, when he came to assume voluntarily the relation of slaveholder, owed to himself, his slaves, his country, and mankind, two primary and essential duties. 1. To cease from holding them as property. 2. To devote his time, talents, and influence, for the abolition of slaveholding laws in his native State.

Respecting the first, there are sev-

eral methods which might have been adopted. In some of the States, masters can emancipate their slaves if they will give security for their support. In all, the master can remove them, either to another slave State or to a free one. We presume Mr. Wilson could have persuaded them to remove, if the whole subject had been spread before them. If not, then he could have commanded them to remove. If they rebelled against his command, he could compel them by force to remove. The exercise of authority in one instance, for their good, and for his own relief, certainly could not be worse than the exercise of the same for six years. If, however, none of these could be adopted, it was still competent for him to emancipate them, and leave the State to make slaves of them again. The law which prohibited him, was unjust, and revolting to the conscience. Unless we take the ultra ground that human authority must be obeyed, even when we know it to be clearly opposed to the law of God, he had a right to set them free. By yielding obedience to a wicked and criminal law, we conspire with the law itself against the rights of man and of God. That the present best interests of the slaves might be better promoted by remaining in his possession, than by being resold to others, is probable, perhaps, but is not certain. If, then, his slaves, refused to be removed, and if no law forbidding him could exert a supreme claim on his conscience, what should hinder him from setting them free? In doing this, however, he was bound by the nature of the cause to another duty—that of opposing and striving as a citizen to abolish the guilty law.

It is a time of solemn interest on this question. The slaves are multiplying and groaning under bondage. Who shall stand up for them against

unrighteous laws, but those penitent slaveholders who have aided to make the laws, and whose solemn obligation it is to do all in their power to abolish and change them for their freedom. Let the golden rule be applied. Would Rev. J. L. Wilson be this day in Africa if his own sons were held as slaves at the South, and their liberation might even possibly be effected by the exertions of their father, exercising his own proper influence in his native State? Is there a minister that reads this who will say that he should think himself obligated to go on a mission, and forsake his own offspring, until he had toiled and wept, and voted and pleaded with the legislature, and with the people who make legislatures, for the repeal of slavery? Mr. Wilson is, by the providence of God, one of those people; and the everlasting cords of moral obligation bound him to stand by his injured slaves, and plead, yea, suffer, if need be, even to imprisonment and death, in order to effect their release. With what affecting and irresistible force do these considerations press on the conscience of every native citizen of every slave State, who feels the obligations of the gospel, to deal justly as a citizen, as well as a minister and a man.

Mr. Wilson is a native of a slaveholding State. He is not only bound to obey its laws when they correspond with the law of God, but to exert his influence as a citizen to make them correspond with it. In a case of such tremendous moment as this, where the law is so fearfully oppressive, that he dare not trust his slaves under it out of his own hands, which evidently goads him day and night from year to year, until he is almost a slave himself; we hold that Mr. Wilson's work as a man, a citizen, a Christian, a minister, and a missionary—LIES AT HOME. We do not believe him

innocent of the crime of oppression, while he is not exerting all his influence for the abolition of the unrighteous law which he and his fathers have enacted as citizens of a slaveholding State. We believe the first duty which rests upon him as a man towards man, is the liberation of his slaves, either by resisting the law of slavery, or by laboring to abolish it, or by both; and that he ought not to cease this labor so long as the law remains, or as he shall live. Is not the law a system of black and bloody oppression? Has not Providence placed Mr. Wilson in a State where it exists, giving him property to be taxed, a vote to use, and a tongue to plead? Has he not awaked him to a sense of religious obligation, and called him to the ministry, and commanded him to instruct his fellow-man in duty? We therefore solemnly believe that Mr. Wilson is not innocent in his slaveholding, and ought not to be a missionary in foreign lands, while he is neglecting these overwhelming, weighty duties of truth and justice in his own.

He and a few such as he, could accomplish more in one year for the abolition of slavery at the South, than a hundred could, who have been born in a free State. He has a right to stand on his native soil, to speak to his fellow law-makers, to unfold the evil nature and awful crime of slave-legislation; to petition the Legislature to repeal these guilty laws; to plead before the courts with groans and tears for his poor slaves, and more than all, to stand in the sacred desk, and utter the lofty mandates of Heaven to a sinful people, and church, and State. Why then is not Mr. Wilson at his post? Why will he not come home at once, and do this solemn work as for eternity? A thousand men at the North can be found to fill the station he occupies abroad; but



*there is no man under heaven but himself that can do his neglected work at home.* Such a movement on his part would be the most powerful and impressive method of redeeming the time during which he has not given his vote against slavery, nor preached and prayed day and night on his native soil against its abominations. Such a movement would do more to rouse the southern church to her duty, and to make the slaves of Mr. Wilson free indeed, than all our northern toils can accomplish for many years.

#### WESTERN RESERVE MEMORIAL.

It appears from the following, published by vote in the Western Reserve Cabinet, that the General Association of the Western Reserve, are disposed to try *one memorial more*. They met at Cleaveland on the 15th of June last.

A committee was appointed to draft a memorial to the A. B. C. F. Missions, in reference to their silence on the subject of slavery, the employment of slaveholders for missionaries, the soliciting of funds from slaveholders, &c. The memorial will be presented to the churches for their approval, and forwarded to the board, at their next annual meeting.

The Oberlin Evangelist remarks on the same subject as follows:

The Memorial to the A. B. C. F. M. on the subject of Slavery, prepared by the Committee of the W. R. Association, will be sent to the brethren, about the time they receive this paper. It explains itself. In one column it is intended to attach the names of the ministers. In the other the action of the Churches. The blank which accompanies the Memorial can be filled out, or any other course taken which the brethren may choose. But it is earnestly hoped that the pastors and officers of the Churches will finish up the business

thoroughly, get all the signatures, &c. that belong to their neighborhood, and return the Memorial without unnecessary delay. It is intended to attach the whole to one Memorial, and forward to the Board. It must depend then upon the efficiency of the brethren, whether we have a general or limited expression. From the interest manifested at the meeting, we trust the subject will not be permitted to lag. Don't delay action.

N. B. The Memorial is printed for convenience, not published. It would not be doing justice to the Board to publish it before it has been presented to them.

#### FURTHER AGITATION.

From the following paragraph which we find in the Oberlin Evangelist, we learn that a movement is on foot to bring the subject of slavery again before the American Board at their approaching session in Norwich, Conn. As the subject has already been before that body, and its opinions most freely and decisively expressed, and as those who are dissatisfied with that expression have a missionary organization of their own, with missionaries in the field, we cannot but regard this renewed attempt at agitation as peculiarly characteristic of the source from which it emanates.

*New York Observer.*

#### NEW ENGLAND MEMORIAL.

Our pages were thus far made up when we received a copy of the following Memorial, to be circulated in New England for signatures, with the view of being presented to the Board at their coming annual meeting. This takes place on the 13th of September next, at Norwich in this State. It has

been issued so short a time only before the meeting, that we fear but few names will be obtained. We suppose it to have been prepared by the Standing Committee of the Congregational Anti-Slavery Convention. All Anti-Slavery friends of the Board, who may receive the form, are respectfully urged, to join in one more effort, to induce that influential Body to speak and act decidedly for the Slave. How much power is concentrated in the small number of acting members of the Board, and what weighty responsibility rests in consequence upon them. Could they and their missionaries be induced to set themselves against American Slavery with as determined front, as did the London and Baptist Missionary Societies, against its West India counterpart, then might we feel that its days were numbered.

*Memorial from to the A. B. C. F. Missions :*

The undersigned have long been the friends and patrons of your Board. The cause of missions among the heathen lies near our hearts. In the promotion of this cause, we have rejoiced in the general confidence reposed in your Board, and in the extensive and ardent zeal with which its efforts have been sustained by the prayers and benefactions of the churches. At the same time we have some griefs in respect to the course of your body on the subject of slavery, which we deem it our duty and our privilege respectfully to submit to your consideration.

That American slavery is a system of enormous wickedness, and pregnant with immense evils to mas-

ter and slave, to the nation, the church, and mankind; that it is hence the solemn duty of American Christians to reprobate both the system and the practice in plain terms, decidedly, and in all suitable ways, and to have no fellowship with it; and that, consequently, when the churches, or their great official organs, give this system either their silent, or their implied, or avowed sanction, they wrong humanity, dishonor the gospel, paralyze its saving power, and sin against its great Head;—these we hold to be established and solemn, if not self-evident truths.

What the exact position and action of your body in respect to this subject has been and now is, we find it somewhat difficult to ascertain. It has been said, that some years since, when a certain widow at the South left the Board a legacy of a "fourth part of certain 'negro slaves,'" the Board took no steps as legatee in regard to the matter—thus practically declining the legacy. We learn also from a published correspondence of one of your secretaries, that a few years since, when some of the missionaries among the southwestern Indians had entered into contracts respecting certain slaves, which were regarded by some of your patrons as a sanction of slavery, your Prudential Committee, on a representation of the case being made to them, directed said missionaries to enter into no more contracts of the kind, and to immediately cancel such of those already made as had not then expired—which action has since received your sanction. We farther learn, from the action of your body at its last annual meeting, "that the Board of Commissioners for Foreign Missions can sustain no relation to slavery which implies approbation; and as a board, can have no connection or sympathy with it." With this de-



claration of your body, we have been greatly gratified. In connection with it, we would respectfully ask whether the facts stated above were as stated; and whether the action of your committee in the case was the result, among other reasons, of a wish to avoid all real and even seeming sanction of the slave system?

The undersigned receive the declaration just quoted as a distinct and specific pledge, that the Board do not *intend* and will not knowingly *consent* to lend, in any way, any sympathy or sanction to the practice of slavery. As such, we rejoice in it, and commend the Board for it. At the same time we feel constrained to call your attention to what is now a well known fact, viz: that *Rev. J. S. Wilson, one of your missionaries, is an acknowledged slaveholder; and, if his statement is correct, that you have some other missionaries who are also slaveholders.* This is not the place to argue this case at length. We cannot forbear, however, a distinct expression of our opinion in respect to it. We are willing to believe that in commissioning and sustaining Mr. Wilson as a missionary, you have not *intended* to lend your sympathy or sanction to the slave system; but that you have done so, and are still doing so *in fact*, we are perfectly certain. We know it is said that Mr. Wilson's is a peculiar case—an exception to the general rule. We differ entirely. We do not believe that the circumstances of the case constitute any justification of the relationship whatever, or any valid reason for its continuance. But waiving this, you will not deny that the relationship of master and slave in his case is at least of doubtful propriety. The simple fact that the Christian mind of the country is so divided in respect to it, is proof of its doubtfulness. On this ground, then, if on no higher, we

think that he should manumit his slaves, or you should cease to employ him as your missionary. It is, we believe, clearly, a case to which the inspired injunctions and maxims, "Let not your good be evil spoken of," "Avoid the appearance of evil," "I will eat no meat while the world stands, if it cause my brother to offend," and "He that doubteth is damned if he eat," apply in their full force. And accordingly, we are decided in the opinion that your Prudential Committee, under your sanction and direction, ought to represent the case to Mr. Wilson, and earnestly entreat him, for the sake of saving himself and the cause of missions from reproach, or the appearance of evil, or the guilt of wounding the hearts of Christian brethren, or the condemnation of a doubtful master, to proceed at once to the manumission of his slaves. And if he refuse, or from any circumstances is unable so to do, then we are equally clear that, for the same reasons, you should cease to retain him as your missionary. Should he be strictly and truly *unable* to terminate the relationship in question, (which we do not for a moment believe,) then, it is true, the continuance of it would be his *misfortune* not his *fault*. Nevertheless, for the reasons just stated, the relation would still be a disqualification for the missionary work. Fault or no fault, such is the doubtfulness of the case, that Mr. Wilson cannot retain his slaves and yet prosecute his labors as your missionary in Africa and elsewhere, without involving himself and you, and, through you, the cause of missions, in reproach, or the appearance of evil, or the guilt of wounding the hearts of Christian brethren, or the condemnation of a doubtful matter. In any event, then, the relationship is a disqualification for the missionary work; and, in the

most favorable view of it, like any other qualification which is the misfortune and not the fault of its subject, ought not to be taken up and made or continued as the misfortune of the missionary work itself.

We therefore respectfully ask whether any such representation of the case has been or is intended to be made to Mr. Wilson; and whether, in the event of his continuing his present relation to his slaves after a reasonable time for effecting their emancipation, the Board will deem it advisable to continue his services as their missionary? We would also respectfully inquire whether the Board are aware that any other of their missionaries are, as Mr. Wilson supposes, slaveholders; and if so, how many, and who are they?

The undersigned would add a word in respect to the subject of the solicitation and reception of funds from slaveholders. We do not ask the Board to turn aside at all from its appropriate and constitutional object—the giving of the gospel to the heathen. We only ask, first, that it seek that object truly; that it therefore, in the teachings and the lives of its missionaries, give the heathen the real gospel—a gospel sound in the faith and blameless in the life, and therefore not a slaveholding or a slavery-justifying one. We ask, secondly, that it seek its object by Christian and only Christian methods; and therefore that it do not solicit or knowingly receive the gains of oppression or of any iniquity at home, as a means of sending the gospel abroad.

In wishing you to seek your object by such methods, we do not desire or ask you to "pass resolutions or adopt measures against the system of slavery, any more than against other specific forms of evil existing in the community." We only ask that your position and action should be the

*same* in one case as in the other. Let there be, whenever and wherever the prosecution of your great object brings you in contact with slavery, the same practical antagonism and condemnation of it which you have maintained and manifested in regard to Sabbath breaking, intemperance, Indian oppression, and the like, and we ask no more. Let your position and principles of action be as clearly defined in respect to slavery as in respect to intemperance; let them be the position and the principles of as practical a condemnation and oppositions of the one as of the other; let the readiness of your exposure be as prompt, and the tone of your rebuke as firm and unambiguous, in respect to one as the other, whenever they come in your way, and not only will your general position be all that any friend of the enslaved can rightfully desire, but the great difficulty in respect to the solicitation and reception of funds will have been met. You will then stand in the same relation to slaveholders that you now do to spirit makers and spirit vendors. You will not need to inquire into the motives of individual donors or their mode of obtaining their funds. This we have always known to be impossible, and have therefore never asked. But your character and position once as well defined and as positively opposed to this iniquity as to that of intemperance or Sabbath breaking, you and your agents may go forward soliciting and receiving funds of the whole community indiscriminately, "asking no questions for conscience' sake," but presuming, in view of your known character and position in the case, as well as your general object, "that the funds contributed are obtained in a proper manner and given from proper motives," and are not the gains of the iniquity you reprobate and condemn—your known general



character, position, and object, being an advertisement and a pledge beforehand, that you do not solicit and will not receive the gains of said iniquity into the treasury of the Lord, *knowing them to be such*: so that, while as your general rule, you receive whatever is contributed, "asking no questions for conscience' sake," at the same time, "if any man say unto you," or it be otherwise made plain to you, that this is the gain of oppression or the price of blood, you will not touch it, "for his sake that shewed it and for conscience' sake."

We would then respectfully ask whether it has been or is the purpose of the Board to maintain the same practical position and condemnation of slavery, whenever it comes in its way in the prosecution of its great object, as of intemperance, Sabbath breaking, Indian oppression, and "other specific forms of evil existing in the community?" Also, whether it has been the practice or is the purpose of the Board to decline the solicitation and reception of funds known to be the gains of oppression or the price of men?

The Board will perceive that the undersigned have been as explicit as possible in this communication. It is in no captious spirit, nor with any desire to involve the Board in embarrassment that we have been so, but the reverse. In former communications with the Board, by the friends of the enslaved, we have thought that great evil has resulted from want of such explicitness. We have wished to avoid such evil. That we might do it, and that there might be no room for misconception or misunderstanding in respect to the views and position of the Board on this important and momentous subject, we have placed the points, on which we desire specific information, in the form of distinct questions. These, we doubt

not, will receive the candid and careful consideration of the Board.

With sincere desire and fervent prayer for the prosperity of our common cause and of the Board, we are Yours, in the fellowship and faith

Of the gospel of our  
common Lord.

#### SUMMING UP THE CASE.

This we shall do in a few words. The relations of the A. B. C. F. M. to slavery, must then of necessity be one of the following. Either they tend to support that *heathenish* institution and share with the American churches in its grievous sin, or they are strictly neutral in their position, or they are opposing it as one of the greatest hindrances to the progress of the gospel. That they are making opposition to slavery, none of their apologists and friends, have ventured to assert. The most which has been claimed for them, is that they are doing nothing to sustain the system. Against even this claim, however, which is one of questionable merit, or rather of decided demerit, there are the following objections.

1. Among her *missionaries* were, and so far as appears to the public, still are, one or more *slaveholders*. We care not how many palliating circumstances there may be connected with the case of Mr. Wilson. While he holds slaves, he upholds slavery as a system, and so long as he continues to do this and the Board are aware of the fact, they are partakers in his sin!

2. A very considerable number of its missionaries, not only belong to slaveholding families and have the prospect like Mr. and Mrs. Wilson, of becoming slaveholders by inheritance and marriage, but they are likewise members of Churches, Presbyteries &c. which hold slaves without hindrance or censure. Now we claim that it is the duty of such to

avow their determination never themselves to hold or traffic in the bodies and "souls of men;" and formally to protest against the like practices on the part of those with whom they are in church fellowship, and if after dealing faithfully with them and allowing sufficient time for an examination of the subject, the latter refuse to turn from their openly wicked ways, then the missionaries ought to withdraw from gospel communion with them. Should the missionaries neglect to take the first of these steps, and in due time the second, then ought the Board no longer to employ them as suitable persons to publish the gospel to a world sunk in slavery and sin. And after all, where is the necessity for the Missionary Board, to pass by and even dismiss from their service the hardy and enterprising children of the free States, from mere caprice or reasons less justifiable, (witness the case of Mrs. Paxton,) for the sake of securing those who have been trained in the school of slavery?

3. Not only honorary and corresponding, but also corporate members of the Board are *slaveholders*. Now no wrong policy in associating with such in times past, nor false notions of delicacy, should prevent the Board from expressly declaring, that, continuing in your present practice, we cannot permit you to co-operate with us in building the walls of Jerusalem. Did Nehemiah hesitate in the case of "one of the sons of Joiada, the son of Elieshib the high priest who was son-in-law to Sanballat the Horonite?"

4. The Board have solicited and still continue to receive the contributions of *slaveholders*, *knowing them to be such*. A heart properly opposed to slavery and especially as it exists in our professedly christian churches, would easily get over the "practical difficulties" in the way of "robbery by burnt offering!"

5. The Annual meeting of the Board will soon be held, (at Norwich, Conn. Sept. 13,) and we shall then see whether any further action be had, and if so what, on the great subject of Slavery. Our own opinion is, that the Secretaries will have already taken measures to constrain Mr. Wilson to manumit his slaves, if he has not done so before. Possibly, too, the Board may resolve that it is undesirable for any of their missionaries to continue slaveholders, and they may repeat in other phrase, what they have so guardedly said in answer to former memorials. But beyond this, we shall be agreeably disappointed if any thing be done. Would for the sake of the poor slave, that true anti slavery, christian missionary action be taken in the case!

6. But if there be no material change in the policy of the Board, then we think that Congregational and Presbyterian, anti slavery friends of missions, should at once enter on some such general systematic arrangements

for carrying forward the foreign missionary work as their Baptist brethren have done.— *And what better way than for Congregational anti slavery conventions &c. to organize a Foreign Missionary Committee?* A general convention might frame the necessary rules, leaving it for each State convention to appoint its portion of the Committee.

### Missionary Policy

#### TOWARDS THE ORIENTAL CHURCHES.

Whatever may be the future course of the A. B. C. F. M. on the Slavery Question, it will still be a most important matter, that a correct policy be pursued in their missions to the Oriental Churches. The following additional articles on this subject, should be taken in connection with our March and May numbers.

#### REV. MR. SOUTHGATE'S JOURNAL.

The following view of the Nestorian Mission of the A. B. C. F. M. is from the Narrative of a Tour through Armenia, &c., (Vol. I. p. 303,) by an American Episcopal Missionary, towards whom we cherish a high personal regard, but who is believed by some evangelical members of his own church, to be advocating Puseyite measures.

During my visit, I had full opportunity to become acquainted with the policy and the prospects of the mission. Although, from the reports which I had heard and read, I had formed very high expectations concerning it, they were surpassed by the reality. Its policy is highly conservative. It aims not at the overthrow of the Nestorian church, to which its labors are almost exclusively directed. The missionaries do not interfere in the least degree, with the religious practices of the Nestorians. Even those under their immediate charge are left free to attend the worship of their church, and to observe its fasts and festivals. They aim only to impart religious knowledge drawn from the word of God, and secular learning of a useful character. This is as it should be. It is the most politic, as



well as the most catholic system. It is to be hoped they will persevere in it.

The time may come, when the Nestorians, enlightened by a spiritual knowledge of God's holy word, may find their church has, in some respects, departed from the purity of apostolic faith and practice. A spirit of inquiry may rise, and this may be followed by a disposition to reform whatever is corrupt. That time will be a day of trial, when those who are now laboring for the welfare of the Nestorians, will need a double portion of the spirit of wisdom and love. They will not then be found, we confidently believe, either aiming at or countenancing any attempt to mar whatever is now sound. The Episcopal ministry and the liturgy of the Nestorian church, are no part of its corruptions. The former they hold like all the churches of the East, from the apostles; so they and we believe. The latter, if it is the same among the Nestorians of Persia, as among those of Mesopotamia, is regarded as having been, in part at least, framed by the apostles themselves.\* With such institutions it were worse than impolitic, it were, in our view, sin to interfere. A blow struck at either would be more disastrous to the mission than to the church. We do not fear that it will be struck on the plain of Ooromiah. We firmly believe that the missionaries will ever, as now, refrain from all interference with the constitution and government of the Nestorian church.

But we fear the time may come when this will not be enough—when missionaries among the eastern churches must not only abstain from the introduction of schism of themselves, but, if they do their whole du-

\*The oldest member of the mission in Ooromiah assured me, that there was very little, if any thing in the liturgy of the Nestorians, which he wished to see altered.

ty, must lend their aid to prevent its originating within the bosom of the churches. The revival of spiritual religion we can hardly hope to see, without agitation. Minds impelled by the ardor of new religious feeling, will be ready to break away from the body which, from their new point of vision, appears to them a mass of corruption. Other minds, upon which no change has passed, will cling to their old superstitions, and will be prompt to persecute those who depart from them. Then, if no preventive be used, will arise commotion and conflict. Horrid schism will lift up itself from beneath, and rend and scatter the quivering members of the body of Christ. Who can contemplate such a scene without a deep revulsion of every pious feeling? Who would not rather see, if possible, the good accomplished, without, in itself, so pernicious an accompaniment as separation, secession and division?

The only mode in which reformation may be made to go hand in hand with peace and unity, is by carrying forward the work equally in all its parts. Preservation must be made an end as well as purity. Missionaries must not only abstain from recommending innovations themselves—they must train such as are submitted to their instruction, in the love of the churches to which they belong. They must curb by prudent counsels, the ardent spirit of those who may come to the knowledge of the truth as it is in Christ. They must teach them to reverence their bishops, to abide where they are in the bosom of their church, to submit whenever they can with a good conscience, to labor quietly to extend the spiritual dominion of Christ among their brethren, and to abstain from bold and hasty denunciations, even of what is wrong.

It is here, we fear, our brethren of

other denominations will fall short of what we call the catholic rule. If they content themselves with merely a neutral position, they will, we believe, overlook the very point of danger. And yet how can they in consistency go farther? Regarding the Episcopal ministry of the eastern churches as having no better foundation than expediency—esteeming their use of a liturgy as rather an imperfection than a praise, entertaining for them none of that sympathy and benevolent regard which arises from a similarity of ecclesiastical institutions, they may think it too much to ask, it is certainly too much to expect, that they should labor to uphold and preserve the unity and external order of the churches. They will take, we are persuaded, the highest conservative ground, to which their belief in the indifference of things that we regard essential, will lead them; but they will go no farther.

#### LETTER OF REV. MR. HARTLEY,

Late English Episcopal Missionary in the Levant, to the Editor.

Nice, Piedmont, April 15, 1840.

My Dear Friend and Brother—

It gave me great pleasure to see your signature again after so many years. Christian communion is indissoluble. What unspeakable gratitude we owe to that divine Being who has brought us through Christ our Lord, into eternal friendship with himself, and as one of its concomitant blessings, has enabled us to *love the brethren with a sincere heart, fervently*.

The political aspect of Turkey gives great interest at this moment to missionary labors in that quarter.—I trust you will soon be on the spot to take advantage of the degree of religious liberty, which now appears to be enjoyed. I certainly incline to

think, that it would be best for the future to call out from their corrupted churches, all truly awakened persons. In principle, it may be well questioned, whether it is consistent with christian uprightness for one who loves the Lord Jesus Christ in sincerity, tacitly to deny him before men by continuing to take part in all the idolatries and errors of the eastern churches, and in point of experience, I fear little or no good has resulted from our efforts conducted with the hope of a general reformation of those corrupted communions. The longer I live, the more I am convinced that God gives his blessing to straight-forward dealing in his cause. If then the missionaries in the Levant should in future, truly in the spirit of prayer and under the right influence of the love of Christ and of immortal souls, form churches of enlightened and genuine Christians, I think they will do more good, than in any other way I can imagine. I cannot but think that in all countries we are approaching a most trying crisis. The exertions of the court of Rome and its innumerable agents at this moment, will bring in, I fully expect, a tremendous convulsion. Whether or not, these efforts will, as prophecy seems perhaps to intimate, for a short time have a triumph and lead to a general and furious persecution of all true Christians, I will not decide, but our certain consolation is, that eventually Christ will be victorious. We have in England a body of men rising up, generally called Puseyites, or Oxford Tract men, who are, I fear, doing infinite mischief. Their principles are in their spirit decidedly Popish, and the final development of them must, I think, unless the God of all mercy prevent it, lead to great apostasy to Popery.

To crown the evil, there is a deplorable degree of animosity between



churchmen and dissenters, and many national difficulties which surround us, so that certainly our horizon is dark and menacing. For Christians there is one great and solid source of comfort, just at the worst emergency, when no help can be hoped from human resources, and that is that we cannot trust in aught but God! And if we trust in God, who can question the result? Seeing as I do, the Spirit of persecution still alive in the church of Rome and only waiting for the opportunity to act as on so many tragic occasions, I pray daily, that I may be enabled to stand in the evil day, and having done all to stand.—I trust God will give me grace to abide firmly at my post and to endure hardness as a good soldier, and not count my life dear to me. Believe me, dear brother, ever most affectionately yours,  
JOHN HARTLEY.

THE ARCHBISHOP OF CANTERBURY'S LETTER  
TO THE ORIENTAL BISHOP.

The *Augsburg Gazette* gives the following as the letter of recommendation of the Archbishop of Canterbury to Bishop Alexander, to be presented to the Bishops of the Eastern Church. It is written in ancient ecclesiastic Greek:—"To our Venerable and Dearly Beloved Brethren in Jesus Christ, the Bishops of the Ancient Apostolic Districts of Syria and the neighboring countries, from us, William, by the grace of God, Archbishop of Canterbury and Primate of all England, joy in the Lord. We recommend with all the zeal in our power to your benevolence, venerable and dear brethren, Michael Solomon Alexander, Doctor in Theology, whom we have appointed Bishop of the Church of England and Ireland, having appreciated his piety and ability; and thus in conformity with the canons of our holy and apostolic church, we have sent him, under the authority of our Queen to Jerusalem; and have confided to him the spiritual superintendence of all the laics and clergy of our church in that country and its neighborhood. But in order that no person may be ignorant of our motives in sending Michael Solomon as Bishop, we have ordered him not to impair, in any way, the power which belongs to you and the other heads of the East, but to testify to you the esteem you merit, and to show himself always ready and zealous for

every thing that may advance charity and brotherly harmony. We feel confident that our brother, the Bishop, will observe from his heart and conscience, in all fidelity all that we have ordered him; and we pray you, in the name of our Saviour, to welcome him as a brother, and offer him in season all that he may require. We hope that you will receive, with benevolence, this epistle, which proves in what estimation we hold our bond of brotherly friendship with the ancient churches of the East, dissevered for several generations. If these ties should be renewed by the will and grace of God, we hope that the divisions which have sprung up in the Church of Jesus Christ, and for which she has so much endured, will disappear. In this hope, we have affixed to this epistle, written by our hand, our archiepiscopal seal.—Given at Lambeth, on the 3rd of Nov. 1841."

Similar Letters for the Greek Bishops, were given the American Episcopal Missionaries, by Bishop White and perhaps others.

SENTIMENTS OF REV. MR. LOVE.

The Baptist Magazine for February, contains a communication from Mr. Love, the associate of Mr. Buel, written before the popular outbreak, (see Union Missionary Herald for May,) which drove the latter from his post.

*Primary importance of preaching the gospel.*

From allusions in former communications to the Rooms, it may perhaps have been observed, that with some of the so called "missionary" labors of these parts, we have but little sympathy. In order to be distinctly understood, I shall here say that we believe the "preaching of the gospel" to be, by way of eminence, the means that God has ordained for converting the soul; that in these parts, specially, it is an element essential to a healthy and vigorous operation, nay, a *sine qua non* to any reasonable hope of success. This expression, *preaching the gospel*, we take in its most generic sense, namely, the oral communication of the truth,

from a heart warmed and glowing with the love of Jesus; that Christ, by his spotless obedience to the holy law of Jehovah, and by his suffering in our stead, made appeasement for sin, and now, gloriously exalted, obtains by intercession the free remission of sin, and through the Holy Spirit effects the purification of every sinner that manifests the temper of heart designated in the word of God, by faith. Now, I care not whether it be in the street, the school, the parlor, or the pulpit; nor whether to one or to one thousand, that this truth be thus communicated. It still, as I conceive, possesses the essential element of "preaching the gospel," by the foolishness of which preaching, God has declared that he will save the believing.

In contemplating this subject, and particularly within the last year, I have allowed the various phases of Mediterranean Missionary labor to pass in free review before my mind; and I seem to myself to gain at every step an additional assurance, that schools and tracts, nay and bible distribution too, unaccompanied by this heaven-ordained feature of missionary work—the preaching of the gospel—will prove utterly fruitless in converting these sinners to the living God. In these remarks however, I do not intend to disparage these secondary means as *auxiliaries*, for as such they are altogether important, and perhaps essential, to a vigorous operation in this enlightened age of the world.

If it be asked to what may be attributed the little success of missionary operations among nominal christians in the Mediterranean, and particularly among the Greeks, for a series now of twenty-five years, it is answered, to a two-fold cause:—1. The missionary making *primary* in his operations what God has made secondary in His. "A man is not crowned unless he strive lawfully."

Partly for want of room, and partly from its bearing on pædo-baptists, we here omit an extract which has in it much that is valuable.

We repeat it, therefore, the work to be done in order to the salvation of this people, is the preaching of the gospel—sowing the seed in the morning, and in the evening withholding not the hand, for "whatsoever a man soweth, that shall he also reap."

*Character of teachers employed in the schools—Religious instruction.*

It is a primary principle in all our operations, to use none but sanctified talent in endeavoring to affect the moral condition of this people. We can have no teacher prejudicing the minds of children against the missionaries, and embittering them against the missionaries' religion, incorporating into their education hatred and abhorrence of the Bible, and an utter disregard to the commands of God. There is a teacher in one of the so called missionary schools of Corfu and vicinity, who has been employed, if I mistake not, ten years. Says this teacher to a class reading the twentieth chapter of Exodus, "this command" (the second) "does not forbid us, the orthodox, from worshipping the sacred *Eikonas*, and this book (the bible) you are not to read in your houses. It is anathematized by the patriarch." When I was at S. a few years since, I spent a social evening with the missionaries of that place. A number of the teachers of the mission schools were also present. A little before the company was to break up, perhaps about ten o'clock, the missionary brought forth the bible and his prayer book, and every Greek present immediately arose, and bade us good night, and left the room. I thought it possible that I might have mistaken the cause of this sudden





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gress, and therefore made inquiry. My informant expressed astonishment at my having supposed that Greeks would hear protestants pray. (!) \* \*

—“But will not such a course of action call down upon the mission the hatred and anathemas of the people for whose good we labor, and thus remove the youth from under our charge, and destroy our influence in the community?”

We answer —, Having we trust, as called of God, taken upon ourselves the high responsibility of being ambassadors for Christ, to beseech our fellow men to become reconciled to God, and believing that the ministry of reconciliation is for the world that lieth in wickedness, we have not yet apprehended that we *can*, either from convenience, courtesy, or caprice, lightly put the sacred trust away. *We hold not ourselves responsible for any consequences that may follow from our obeying the simple commands of Jesus Christ. On this principle we shall, with the help of God, venture to stand undismayed. Any other course we believe to be infidelity. Wo to those who go down to Egypt for help—who rely on means not appointed for doing the work of God.*

#### THE CONCLUSION OF THE WHOLE MATTER.

Those of our readers who have carefully perused what we have collected on the preceding topic in our March, May and present numbers, are now prepared to come to some decision, on the correctness of the prevailing missionary policy towards the corrupt churches of the East. To such we would seriously propound one or two queries.

1. Considering the strong *Puseyite* tendency to a reunion with Papists, on the part of that branch of the Protestant church which was studiously careful to depart as little as possible from the Roman Catholic, are we not admonished to make thorough work in this second Eastern Reformation?

2. Will not some who hear of the demand for *female* helpers in Syria, whatever may be their views of the Boards' policy on the subject of slavery, at least feel that Mr. Smith and his Smyrna and Constantinople friends, Messrs. Temple, Adger and Schauler, were less wise than his Beyrout colleagues? The *latter*, wished Mr. Paxton's assistance for his own sake. *He* to prevent the prevalence of Mr. P's reformatory views, chose to relinquish the services of the only female missionary American-born, who was familiar with that difficult language, the Arabic. We will not call it a judgment of Providence, for it is easy to read Providence wrong, but a proof of impolicy, that from that day to this, sickness, change and death, have prevented any one from occupying her useful post.

Finally; When Mr. Wilson, the Slaveholder, is preferred by the Secretaries and Prudential Committee, before Mr. Paxton the Reformer, will not anti-slavery friends of missions, be ready to conclude that there may be more reasons than one, why a part of the missionary funds should flow in a new channel?

#### ANNUAL MEETING OF THE UNION MISSIONARY SOCIETY.

Our readers are aware of the cruel and deeply afflictive persecutions, which our colored brethren in Philadelphia, were called to experience, early in the month of August. In accordance with the suggestions of the friends of the Society there, as well as their own previous impressions, the Committee have decided to hold the annual meeting at New York, instead of that place. The day assigned by the constitution, is the third Wednesday, 21st, of September. Rev Mr. Beman of New Haven, is the preacher designated for the occasion. A full attendance of Anti-Slavery Friends of Missions, is earnestly requested.

#### TO OUR PATRONS.

Owing in part to the failure of a considerable number of our subscribers, in one of the great manufacturing cities and to other urgent causes, this number is issued for *July and August*.

## Anti-Slavery Literary Institutions.

Under our miscellaneous head, it was our purpose to give a place to several topics which have been crowded out. Several high schools for Colored Youth have been established in different parts of our country, or efforts are now making to endow them. On the whole we are satisfied this is an unwise policy. Rather would we see the enterprize of our colored fellow citizens, and the zeal of Abolitionists generally, directed to sustain Institutions like those enumerated below. In *practice* as well as theory, these discountenance American caste and American Slavery.

#### ONEIDA INSTITUTE.

In the Friend of Man for March 1st. notice to the Public was officially given, that “the Oneida Institute would be open for the reception of students on Thursday the 17th of March: and after thirty-three weeks, divided into three terms, be closed on Thursday the 3d of November. Instruction will be provided in English Grammar, Geography and Arithmetic; in the elements of Algebra and Geometry; in Natural Philosophy and Chemistry; in the Greek and Hebrew languages; in Mental and Moral Philosophy, Political Economy, and the Science of Government; Natural Theology and the Evidences of Christianity; in Composition and Elocution. A course of Lectures on Physiology and School-Teaching may be expected.

Of every applicant for admission, trustworthy testimonials of good mental and moral character will be required. Every student is expected, under the direction of an experienced and able Superintendent, to devote three hours a day to muscular exercise in some agricultural or mechanical employment. Of this, the pecuniary results are appropriated, so far as they go, to the payment of the board bill. The value of these results for every student, must of course depend upon his health and strength; his enterprize and skill; his activity and fidelity. In some cases it will equal the expense of his board; in some, it will fall a little, and in others, considerably short of that amount.

#### EXPENSES.

Tuition, a quarter,	\$5.00	} quarterly, in advance.
Room-rent,	1.00	
Contingent Bill,	75	
Washing, light and fuel,	—	
Board, a week,	\$1.25	

All the students will be expected, extraordinary cases excepted, to board in the Dining Hall, where the price of board will be reduced to the lowest practicable amount. Every student must furnish his own bed and bedding.”

The following letter may serve, as a reply to such inquiries as are naturally made by young men, who in seeking a place of Education wish to know something of the Oneida Institute.

MY DEAR SIR,—It is our aim to impart the benefits of a Liberal Education. In attempting this, however, we do not tie up our students to one and the same course of study. And for this reason; that different methods are adapted to promote the improvement of different minds. A *dead language*, for instance, may for one Student be a proper, and for another an improper object of attention. Age, acquirements, circumstances, taste, designs, all these in disposing of such matters are to be taken into the account. A liberal education may be acquired with or without the study of a dead tongue, according to the circumstances of the case, to be provided for. The same may be affirmed of any particular department of study in Mathematics.

Classes have already been opened in English Grammar, Arithmetic, Geography, Algebra, and the Greek and Hebrew Languages. To these branches of study, attention more or less direct and constant will be given during the year. With the commencement of the Second Quarter—the Quarter begins on the 2d day of June—instruction in Natural Philosophy; and with the commencement of the third Quarter—the Quarter begins on the 15th of August—instruction in Chemistry will be afforded. Early in June, a course of Lectures on intellectual and Moral Philosophy, the Science of Government, and Political economy will begin.

Now and then, a student comes here with the expectation of studying the Latin tongue. We wish to have it understood, far and near, that on that subject we offer no instruction. In the department of dead languages, we join the Hebrew instead of the Latin to the Greek. Of course, it is no part of our business to fit Students for admission into College. Such as need assistance for any such purpose will seek it elsewhere.

Aside from the weekly exercise in Elocution, in which all are required to take a part, constant and earnest attention is given to that subject in all our recitations.—Whatever he may have to say, every one is required to utter in a clear, distinct, full-toned voice. In this way, what is generally reckoned dry and repulsive, may be rendered interesting. In this way, and in this way only, the



## Anti-Slavery Literary Institutions.—Continued.

habit of good speaking may be acquired. Through the same general method, we endeavor to reach, in our mutual intercourse with each other, grammatical correctness and rhetorical propriety. Thus, any one exercise may furnish an occasion to promote a number of objects, and in different directions.

An entrance has already been made on a course of instruction in History. *Our own Country*, with constant reference more or less direct and intimate to the State of *New York*, will for the present year be the subject. A weekly Lecture is given in the department of Rhetoric, with especial reference to the genius and history of the English Language. A short course of Lectures on Health, with references more or less copious and extended to Anatomy and Physiology, may be expected. Instruction on the subject of School-Teaching will, during the Third Quarter, be given. Some three hours a week will be devoted to improvement in Sacred Music.

Every Student with us provides his own bed and bedding. His room is in other respects furnished for him; that is, it contains a stove, chest, bedstead, table, chair and wood-box, the use of which he is entitled to, as its occupant.

The Dining Hall presents two tables. At one, board is offered for one dollar and a quarter a week; at the other, for one dollar. The tables are fully furnished with plain food.

All the Students, whoever they may be and whatever their resources, are expected to conform to the Manual Labor arrangements. But none are entitled as a matter of course to their board for the work they may perform. This may in one case be worth something more and in another something less than the amount of their board-bill. Every Student is expected to keep an accurate account of the number of hours which, during any week, he may labor. This account goes into the hands of the Superintendent, and is placed on his book to the credit of the laborer. At the close of the Quarter, a reckoning is had, and the balance is struck. As a general thing, such as are diligent and faithful pay for their board with their work. But more than this, they can hardly expect to do. They ought, therefore, to make provision before coming hither, for their other necessary expenses. Credit for tuition and room-rent, they ought not to ask for. The Institute is not able to afford it.

In the different departments of study, the following are the text-books which we prefer: Bullions' English Grammar, Davies' or Smith's Arithmetic, Olney's Geography, Day's Algebra, Olmstead's Compend of Natural Philosophy, Playfair's Geometry, Beck's Chemistry, Stuart's Greek Grammar, Hahn's Hebrew Bible, and Robinson's Hebrew Lexicon. In recitations in Grammar, we use Porter's Analysis. Every Student should, of course, be furnished with the Bible.

The Students are expected, except in special cases, to attend public worship with their Instructors. Besides the exercises appropriate to the Sabbath, a weekly Prayer Meeting and a weekly Lecture are maintained.

It would be every way useful if Parents would require of their children a frequent and accurate account of the manner in which they expend both time and money. No Student, especially if young, should be furnished with the means of spending money freely.

Every student has a room, where most of his hours are expended. This arrangement makes the admission of boys under sixteen generally unadvisable.

The year has opened upon us with encouraging prospects. Of "silver and gold," we have indeed little. The wealthy in the churches generally choose to bestow their benefactions on such institutions as carefully conform themselves to what is called the "general sentiment;" on such as abstain from any interference with those vices and follies which find a shelter in "public opinion." This is their way of contributing to the reformation of mankind. This is their way of "destroying the works of the devil." This is their way of extending the sway of Truth and Righteousness and Freedom. And they must have their own way and eat the fruit of their own desires. And those, who are at all in earnest in vindicating and maintaining the authority of the Savior, must learn to do without their countenance and patronage. Surely, "man doth not live by bread alone, but by every word which proceedeth from the mouth of God." And the arrangements of His providence are full of encouragement to those who dare believe in His word and confide in His promises. May we belong to that number!

By the number and character of our Students we are encouraged. That any young man should work his way through the spite and prejudice—through the ridicule, reproach and slander, by which we are beset, is a cheering proof that the spirit of slavery has not yet annihilated every thing manly among us. On this subject, we invite the attention of our readers to the statements we made to the Regents of the University, in our last number. They are worthy of fixed attention and earnest study. They furnish the key, by which alone the seeming mystery of our trials and difficulties may be opened. The prescriptions of fashion no man may reject without the penalty of outlawry. But Truth is stronger than Falsehood. God is wiser than Man. We are therefore encouraged.

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We are compelled for want of room to omit in the present number the notice of Oberlin and other Anti-Slavery Literary Institutions, which we had prepared.